

of removing any latent doubt which might still exist in our minds. Some time ago I read in one of the New York spiritual papers an account of some extraordinary performances, in Germany, of a miniature table with three legs, one of which was a pointed pencil. I thought the story a hoax, but as the machine was so simple, I determined to satisfy myself of the fact. I sawed out a bit of an old table in a circular form, nine inches in diameter. I made three little legs for it, five inches long, one of them being a pointed pencil, as before stated. I left the little table with Mrs. D., to try what could be done with it. Meeting Mr. D. next day, he told me that on Mrs. D. putting her hands on it and placing it on a sheet of paper, it immediately wrote the name of a niece of his, "Maria Miller," who died some years ago. On hearing this, I went to see Mrs. D., when putting each of us one hand on the little table, it immediately began to move about rapidly. At first it described a number of circles, and regularly formed spirals. I asked the Spirit if it could not write. It answered by lifting up one side of the little table, and striking the large table on which it stood once, for "no." I then wrote a number of manuscript capital letters, and requested the Spirit to imitate them. The Spirit was an apt scholar, for before it reached the letters J and K, the characters were better formed and written with much more freedom and symmetry, than I myself could have written them. I then wrote the word "man," which was imitated exactly, on a larger scale. I then asked the Spirit to write "God," which was instantly done, in large well-formed letters, about an inch high. The machine then, without suggestion of any kind on our part, or even thinking that such a thing could be done, drew some large plant of the palm species, while we kept the points of our fingers of one of our hands lightly touching the machine, holding the paper down with the other. I then asked the Spirit to draw a human face. It immediately drew a female face, with a large comb in the hair. After drawing the eye, it went back, slipping and turning under our fingers, and drew the eye lashes. Seeing that the eye-brow, as well as the ears, were forgotten, on remarking the omission, it went deliberately back, and drew them in their proper places. All these operations were concealed from our eyes by the top of the little machine, which was an inch thick. After completing the picture, which was rough enough, the name of "Maria Miller" was written under it in a large hand. Mrs. D. observed a strong resemblance in the outline of the side-face to those of the deceased Maria Miller. We have never since been able to get any Spirit to draw another human face. It now generally draws representations of hands with the fingers and thumbs extended, of large and small sizes, and writes different names of deceased friends upon or under them. The motions of the little table are almost entirely independent of our hands, as it will often slip from under them, the motion instantly ceasing when the contact is broken. The name of Mrs. D.'s father was frequently written in the same large hand, and when I compared it with his signature to private letters in his life-time, the imitation, if such it may be called, was perfect.

One evening, Mrs. D. requested me to place my hand on the little table along with hers, when, on turning it upside down, and holding it above us, it came down on the top of my hand, with a power which I was compelled to evade by getting from below it. The performances of this little machine has suggested the idea to my mind that some simple machine, furnished with a pencil, and moving freely in all directions, like the pantograph, might be contrived, and which might be operated by the Spirits with the aid of the hands of the medium lying passively on its surface. It might easily be so constructed that the medium could not see the letters or words as they were formed, and could not, therefore, influence the communications by any direct action of her mind. Such a machine would furnish an unquestionable test of their spiritual origin, to those who still doubt. There are so many kinds and degrees of mediumship, that any simple machine which would facilitate and shorten the time occupied in the communications, would be a great satisfaction to intelligent inquirers, while it would extend the benefits of mediumship to a numerous class of mediums, possessed of very limited powers, whom the Spirits are unable to influence more directly.

In a short time afterward, one of Mrs. D.'s daughters began to write short communications, under Spirit-influence. By simple contact I find that this power can be exercised through my own hand, on which the hand of the little medium is placed, when my hand grasping the pencil is compelled to write. One of Mrs.

D.'s daughters, a child of 12 years of age, lays her hand upon mine, without sensibly grasping it, and it immediately begins to write away at a rate which I can hardly restrain. The action of her arm was spasmodic while her hand rested on mine, but she assured me that she was not sensible of the slightest effort on her part.

I now come to the latest manifestations at Mrs. D.'s. A few weeks ago Mrs. D. told me that the Spirits had promised to make two of her daughters play a duet on the piano. I knew exactly what they could perform on that instrument in their normal state. They could play simple airs and dancing tunes in good time, but they had not the slightest pretensions to execution, and they could not play any long piece without the music book being before them. At first Mary D. and her cousin, H—P—, sat down to the instrument. They were both seized at the same instant with spasms in the arms, which became quite uncontrollable, and they struck the keys in well-measured time together, but the spasms were so painful to Mary D., that she left the piano and retired with her mother to another room. Nelly D. then sat down to the instrument, when the music became more regular, and for nearly a whole hour the two girls played a long piece of music, beautifully and singularly original in its character, quite unlike anything I had ever before heard, and in which the most extraordinary execution was displayed. During this performance there was no music before the young ladies, and for the greater part of the time it lasted, the principal performer purposely kept her eyes closed. I have witnessed similar performances again and again, and I do not remember a repetition of the same piece of music. Sometimes we turn off the gas, when they perform for an hour together in total darkness. (At this part of my letter I offered a number of observations on the conditions requisite for obtaining spiritual communications, but I shall here merely insert the concluding remarks.) I shall now make a few observations on a theory advanced by several of the opponents of Spiritualism, viz., the involuntary action of a portion of the brain, while the remaining portion is at rest, or passive. The idea on which this theory seems to rest, is, that the medium is in the "somnambulist" or "clairvoyant" state when communications are received.

Now, as in most cases, the answers are instantaneous, we must suppose that the medium is never in any other state than the one referred to, and that she is both asleep and awake at the same instant; that she answers questions she has neither heard nor read, and without being conscious that she knew them in any manner, or that she has answered them; and all the while may be conversing with those around her on ordinary subjects, apparently in her normal condition. The improbability of this supposition, coupled with the long array of facts which have come under my own notice, seems to me like taking the most difficult and circuitous route, in order to attempt to elucidate facts which we are unable to comprehend or appreciate. It, in fact, sets at defiance the evidence of our own senses, which after all is, perhaps, the very best evidence we can obtain on such subjects. If we once admit, that we can be thus systematically deceived by our senses, it is hard to say what we may safely believe on any subject; we may be deceived by our best friends—innocent all the while of any such intention—without their knowledge of the words, even, in which the deception is conveyed.

While admitting the great candor and freedom from prejudice, displayed in your letter to Mr. Brittain, I trust you will pardon me for saying, that your explanation of the spiritual manifestations only looks more like the truth than any other one; while nothing short of the admission of the fact of spiritual intercourse will reconcile all difficulties, and explain, in a satisfactory manner, the astonishing array of facts, which are accumulating from day to day in endless variety. Indeed, when we take a comprehensive view of all the phenomena of Spiritualism, we may well ask what more the Spirits can do to remove our skepticism. In this vast mass of evidence we see the obvious anxiety on the part of the Spirits to convince us of its truth, by acting on our minds through every available avenue. First, we have the physical manifestations to attract our attention, in such a manner as not to alarm the mind or injure the body—gradually preparing our minds for more startling manifestations of Spirit power. Then we have communications which are obviously intended to convince us of the immortality of the soul, and a life of endless progression hereafter. It is not for us to ask; Why do the Spirits take such indirect and uncertain modes of communicating with mortals, and so little in

conformity with our conventional ideas of dignity? The question is a question of fact, and at this stage of the investigation reasoning is altogether out of place. But instead of appealing to our hearts in private, by raps or other sounds, or movements of tables, let us suppose that the Spirits of the deceased should appear to us in the shapes they bore on earth, how could the unpracticed nerves of some of us sustain the shock? Would not many be driven into absolute insanity, by such apparitions coming suddenly before their eyes, without the gradual preparation so wisely adopted by the Spirits themselves? It should be remembered, besides, that our ideas of propriety and dignity are in a great degree influenced by external circumstances. In modern times, for instance, riding on an ass would be deemed a somewhat undignified mode of progression, simply because the horse, a superior animal, is in common use. What is language, itself, but a mechanical contrivance, in which our natural organs are used by the Spirit within us to communicate its ideas to other Spirits "in the flesh." Keeping in view, therefore, the obvious intention of the Spirits to convince us of the immortality of the soul, it matters little by what agency the great fact is brought home to our minds; and where can this be done with more propriety than at the family board in our own quiet homes? The little insect we carelessly crush beneath our feet, shows the power of the Creator as unmistakeably as the earthquake, or the trumpets that proclaimed his presence to the assembled hosts of Israel! As we communicate our thoughts by means of bodily organs, obedient to the will of the internal soul, we may naturally believe, that disembodied Spirits, in order to convey their thoughts to us, must necessarily avail themselves of the properties of matter. As by volition the Spirit acts on the material organs of the body, so, when the spirit at death is set free from an association which limits its powers, it will soar aloft, or move through space unobstructed by the resistance of matter. In this state of freedom the spirit, being superior to matter, will obtain dominion over it, and may move inanimate substances, or, by overpowering our will act on our nerves and muscles, when our minds are in a passive state. In order to obtain certain results in natural science, certain conditions must be observed. On this consideration I found one of my chief arguments for the truth of Spiritualism; for with regard to Spiritualism, the observation of certain conditions does not insure certain results. When we see the ordinary laws of nature suspended, when heavy bodies are raised in the air without actual contact of the hands of the media, or the hands of others present, when, as in several instances within my own limited experience, a table has been held down to the floor, so that we could hardly raise it; when we see tables move about or jump up at the request of those present; when we see such things, we are compelled to admit that some power is present that can control gravitation—and what can this be but Spirit-power?

When a magnet is held near a piece of iron or steel, it attracts or repels it, as the south or north pole is presented to the object. The condition being complied with, the same result invariably follows. With the spiritual manifestations, on the contrary, there is no invariable conformity between the conditions and results. We are frequently disappointed when we are most anxious to have an exhibition of Spirit-power, in order, doubtless, to convince us, that Spirits, by virtue of a superior law, can control or suspend the ordinary laws of nature. In admitting the facts now so widely proclaimed throughout the world, and at the same time attributing the phenomena to the ordinary laws of nature, we, in fact, admit the truth of Spiritualism, and we simply bring the whole host of manifestations within the domain of nature. This, I confess, is my own opinion, as I can set no bounds or limits to the laws of nature, which must pervade the spiritual as they do the material world.

I had tried the "rolling board" with Mrs. M., at my own house, but until the 18th of June, 1857, without effect. On the evening of that day we were by ourselves, and sat down, Mrs. M. with her right hand, and I with my left hand on the board. For the first time it moved freely with us from side to side, but without giving any intelligible communication, until Mrs. M. closed her eyes, which she kept shut during the whole sitting. The first communication came from an honest neighbor of ours in the back woods, who died more than 20 years ago, and certainly neither of us had thought of the poor man for years. The communication was intelligent, and showed an intimate knowledge of his domestic concerns, but was otherwise unimportant. After receiving this short communication, I asked, "Are there any other Spirits present who wish to

communicate with me." Answered by the board—"Yes, many." Then the following communication was spelled out:

"NEIL S.—Have you forgot me? "No, my dear Neil." How, and where did you die?" "A bad end makes me unhappy. No man should despair of mercy, for God is always near to help him. I did, and must suffer for my sin, at least until the debt I owe to God and my own conscience is paid. Think kindly of your old friend Neil S." "Will you speak to me again?" "Not to night; but fear God, and be strong in faith, for the blood of Jesus atones for all sin. Lay this to heart, for this is truth. Good night."

Neil S. was a captain in the army, whom I knew when he was stationed on the frontier in South Africa, having served with him in Holland in 1813 and 1814. He was a kind and warm-hearted Highlander. Since I emigrated to Canada, I learned from a brother-officer that poor Neil had got into some pecuniary difficulty in India, and had destroyed himself in a fit of despair.

The next communication was from my friend Thomas Pringle, the devoted and talented Secretary of the London Anti-Slavery Society under Wilberforce. The first communication was short and pithy, just in my friend's natural style.

"I served an oppressed race, and have my reward in heaven. Do thou likewise, and be happy in the approval of God and your own conscience, my dear friend."

THOMAS PRINGLE."

On the 21st June, 1857, while arguing with Mrs. M., who was still strangely skeptical as to the source of the intelligence, on laying our hands on the board, the following short sentence was spelled out by our friend Pringle, at whose house my wife and I first met each other:

"Thomas Pringle. You are, dear Susanna, too doubtful. You have no faith."

This was all we could get this night; but on the following, after sitting a few minutes at the board, the following was spelled out. I should state that *Kansas* at this time was very far from our thoughts:

"Thomas Pringle. You will not live to see the abolition of slavery in the States. It will end in blood, and great political changes must take place. The corruption of the Government will bring about a great moral reform, and people will see the necessity of getting rid of the cause of so much crime; but it will not be in your day. A long struggle between the North and South, with the defection of California, Texas and Kansas, will set the poor negro free; but this will take years to accomplish. God will prepare the mind of the slave for the great moral change that awaits his condition. When God brings about a great national reform, he works slowly and uses many instruments, because many changes are effected by one. No more. Good night."

On the 23d June, 1857, I received the following communication from a brother who died in India in 1824. He held a high civil appointment at Cawnpore:

"Thomas M. Many years have passed since I passed into the Spirit-land. The time, though short to me, has been long to you, and marked by much sorrow and care. Never fear; the next life will bring much joy. You will be united to those you loved and esteemed on earth, and all high and intellectual Spirits who find their chief enjoyment in studying the wonderful works of the Creator. You are one of the inquiring Spirits, to whom life would be a blank without increase of knowledge. We shall yet meet and take sweet counsel together. Though long parted, I am often with you in Spirit. Though I have not often been in your thoughts, we shall know each other better there, and love as Spirit-brothers love, without rivalry or fear. The love of God that fills the hearts of purified Spirits makes a perfect harmony to exist among all his children. They are only emulous of doing his will, and increasing in purity and knowledge. Take a brother's blessing, and good night."

In my next communication, I will give some farther experiences in Spiritualism in my own family, together with a number of beautiful communications Mrs. M. and I have received at different times from a Spirit of a high order of intelligence, who steadily refuses to give his earthly name. All the information we have been able to elicit, is, that he was born in London in A. D. 1025, and suffered for "indulging in freedom of thought."

J. W. D. M.

BELLEVILLE, UPPER CANADA, Feb. 21, 1858.

STRANGE DECLARATION FROM A PULPIT.

UTICA, N. Y., April 23, 1858.

BROTHER PARTRIDGE:

Dear Sir—Last Sunday morning, April 18, I attended the Methodist Church situated on State-street, Troy. The ostensible object of the gathering was to listen to a discourse from the pastor upon the duty of aiding in the cause of Foreign Missions. After narrating many instances where Christianity had made progress through the combined efforts of the evangelical churches, in the Feejee Islands, in Burmah and India, his thoughts seemed to be suddenly abstracted from his notes, and he gave expression to the following language:

"I may here say something which may not be considered judicious. It is this: I believe that Spirits may know something of what is going on in this world of ours, and that they are not removed so far away but that they may mingle unseen in this congregation. What higher office can we conceive to be attached to the duties of Spirits than to aid in the evangelization of the world?"

Can any one who knows what external words signify inform

the public whether the pastor is a Spiritualist? Perhaps a certain editor in Troy might enlighten the public in regard to the matter. If the editor in question should take the matter in hand, we would request him to confine himself to the standard dictionary of the meaning of words, rather than quote from his own edition, which has not yet come into general use.

In the afternoon and evening I listened to a discourse through Mrs. Henderson. Quite a large congregation were in attendance on both occasions, and much of interest in the cause of spiritual truth was manifest.

A. C. ROBINSON.

SPIRITUAL LYCEUM AND CONFERENCE.

FIRST SESSION OF THE NEW SERIES.

Friday Evening, May 7, 1858.

At the opening of the Conference, Dr. GRAY stated that it was a mistake in the last paper, in crediting the questions to him which he read to the last Conference; that they were handed to him by R. P. Wilson.

Mr. A. J. DAVIS proposed that the ladies present should testify what Spiritualism is doing for them, or any one of them. It appears to Mr. D. that it is doing for woman what no other religion has done, or is doing. It brings her forward as a teacher and a witness in human philosophy and human manifestation, to the same platform and level with man; but how it operates in the interior growth or unfolding of woman, she alone can testify, and he asks for such testimony. It is conceded that Spiritualism is a pervading and subtle influence which is rapidly changing the state of public thought, and even of governmental administration, and in this operation, the sphere of woman is operative in a new and peculiar way, and Mr. D. wishes that influence analyzed.

Mrs. DAVIS gave a rapid sketch of the present and previous state of religion in the world, and contrasts that state with the state contemplated by the new religious ideas springing from the new phenomena, and the new philosophy thence derived. She quotes Paul as founding the prohibition of woman's right and power to teach. She shows that Spiritualism exalts woman from silence on great topics, and from ignorance of their principal elements, to a plane of rapid and powerful inspiration and unfolding. She thinks Cora Hatch has done more to stir up thought, and for reform, the past year, than any dozen clergymen that can be selected. If so much can be done by Mrs. Hatch, or through her, in the walks of science and religion, how much shall we look for when thousands like her shall be welcomed as inspired and inspiring reformers in all possible departments of human need and human inquiry?

Mr. DAVIS continued the topic, repeating the statement that doubtless Mrs. Hatch had effected more good in the progressive growth of the world—of this hemisphere, at least—than probably any 2,000 of the clergymen of the country had effected in the same time. It was worthy of consideration, what is the rationale of such results flowing from an uneducated woman.

Dr. GRAY quotes from history to show that woman was ever the medium for the foundation of civilization. (Woman is more inspirable than man.)

Mrs. DAVIS contrasts anew the influence of the modern with the older Spiritualism, as to woman. The old, she says, neglects and discourages woman as a teacher; the new educates and elevates her to her normal position, and inspires her with profounder humanitarian endeavors.

MR. PARTRIDGE speaks of modern Spiritualism as contrasted with the ancient, as it regards individual unfolding—individualism as contrasted with organizations, churches, creeds, and parties. Spiritualism, he says, demands and inculcates free inquiry; organizations demand and inculcate belief on mere authority. He does not think modern Spiritualism has specialities. It challenges the integral manhood, without regard to male or female, but he grants that the persons or sects will be most benefited who are most degraded, and most in need, and in this sense it has done most for woman, because it has restored, and is restoring, her to the equal, in all respects, with man.

A gentleman said a woman is a man. There is a holy sphere which every one feels around a mother, and if woman will stomp the earth in political matters, she would infuse a holier sphere and more sympathy between the parties. He thinks, however, the woman-sphere owes its force to her silence. He thinks the woman ought to be still; that it was designed that her influence should be exerted unuttered.

A church member of forty years said the inspired mediumship of woman has emancipated him from church dogmas; that he owes his present state of happiness to woman; his mother first spake to him from the Spirit-world through a female medium; and thus to woman is he indebted for his present and superior joys in the new faith.

A gentleman denies that Spiritualism has done more for woman than Christianity. He cites the duties imposed by the Church upon woman. Milton's daughter was not a Spiritualist; and so of Mrs. Hemans and many other writers. The gentleman combatted the idea of seven spheres, and said the ideas were taken from Mohammed. He said Christ taught the reverse of this, and in support of his assertion quoted what Christ said to the thief on the cross, viz.: that he should be with him this day in paradise. He thought man was bound to respect the Bible record, however inconsistent its teachings might be with our observations and experience. He asked many questions not pertinent to the one under consideration, and was invited to reduce them to writing, and hand them to the Committee that they might be embodied in the series to be proposed for consideration.

Mr. Davis recalls attention to the question, and comments on the Bible story of the origin of woman, and said that the 24th part of

man made the first woman; that is, man has 247 bones; and it is said that only one of them was required to make a woman.

Dr. HALLOCK said: There was a thought in connection with the mode in which Spiritualism had benefited woman, worthy of consideration. Its effect upon the sex had not been the result of concerted design. It was a spontaneous result; the natural growth of the first lesson the spiritualist has to learn, which is, to become a listener, or negative recipient or observer of whatever occurs. This becoming a listener without mental prohibitions, furnishes the scientific condition alone necessary to invite free utterance, and woman has necessarily availed herself of it. The mode by which this acknowledged advantage has been secured by her, is indicative of the universal method by which Spiritualism is to effect universal reformation, which is, not by organized attacks upon error, but by the spontaneity of truth in perfect freedom.

REMARKABLE ANGELIC VISITATION.

VALLEY WASHINGTON Co., IOWA, April, 1858.

FRIEND PARTRIDGE:

You will please find within a "remarkable angelic visitation," from the Kenton (Ohio) *Republican*, of March 12, which I thought might possibly escape your notice, and should be recorded with the many thousand spiritual facts of a like nature. Truly thankful should we be for these Spirit-manifestations. Deplorable would be the condition of this world were we left to ourselves for a few centuries without these spiritual facts, to sink into the gross materialism of this God-forgetting world; but thank God, we are not forsaken, for each of these angel visits is the voice of our heavenly Father, through our dear departed friends, giving the world facts which we can receive from no other source.

FRANCIS NORTH.

A TRULY MARVELOUS STORY.

According to the most accurate and reliable information we can get, Orange Township, in the north-western corner of Hancock county, joining Hardin on the north-west, some five miles from Johnston, in this country, has recently been made the favored locality of one of those remarkable visitations which the people have learned to regard as "very few and far between"—an angel-visit. Inasmuch as numberless versions of the story have gone abroad, and a considerable amount of interest and curiosity is manifested hereabouts and elsewhere, to "know all about it," we briefly give the particulars, as we received them, from a source that all will concede is entirely reliable, and entitled to confidence: Some time in August last, a bright, intelligent little girl, aged five years, and daughter of Mr. Charles, who resides in the locality described, while near the well in the yard, about noon of the day, seemed to discern something high up in the air, and descending toward her.

The attention of the child was so much drawn to the object, that her gaze became riveted upon it, and as it drew nearer, she was observed to make frequent attempts to reach it with her hands, and form a closer acquaintance with the strange visitant. When the mother of the child was called to the scene, the little girl informed her that she was in the presence of an Angel; that she had talked with it; that it had made communications to her; and furthermore, gave a description of it, according in every particular with the generally-received impression of the appearance of these messengers from above. To satisfy herself that there could be no delusion in the matter, the mother entered into conversation with the stranger, and after being satisfied with the reality of the interview—after having seen and talked with the Angel face to face—and after receiving information from it of the precise time when her own death would occur—she retired from the spot, taking her little girl with her, and the Angel waving its bright wings, returned heavenward.

When the mother and child were alone, they talked freely of what they had seen and heard, and the mother's sadness was made deeper by the artless story of the child, who said that the Angel had told her she would die just two months from the time when she first saw it, at precisely twelve o'clock and twenty-five minutes; that she would be three days in dying; that her death would be unlike that of others; that her friends would suppose her to be in a trance; that her eyes would not be closed; that her funeral would be preached in three weeks after the new school-house of the neighborhood, by a man whom, together with his horse and buggy she described, and that her friends would have difficulty in procuring a house for the occasion. The mother kept the sad secret to herself, and waited for the appointed time, hoping that all might yet go well with her and hers, and not caring to be reckoned as one who would attempt to revive the defunct doctrine of Spiritualism. But with the time came the terrible blow!

Three days before the time predicted for her death, the little girl fell upon the floor, from whence she was taken to bed, and at the hour and minute foretold, on the third day breathed her last. Her eyes remained open after death, and could not be closed. Friends, supposing her to be entranced, made many and vain efforts to restore her to life. A few days after her burial, as Rev. H. P. Darst was passing that way, a friend of Mrs. Charles called to him and requested him to tarry awhile and preach the little girl's funeral sermon. The Reverend gentleman excused himself on the ground of prior engagements, but promised to do so in a short time. His person and equiptage corresponded in the most minute particulars with the prophetic description, and when he did return to redeem his promise, the workmen who had built the new school-house, having a lein upon it, refused to let it be opened for the funeral service; but subsequently they gave up the key, and the sermon was preached at the exact time and place predicted.

The bereaved mother intended that the knowledge of these prophecies and their fulfillments should go out of time with her, but, recently, the secrecy bearing more crushingly upon her, she determined to reveal the whole matter, and in accordance with this determination, one day last week, she sent for John Latimore, Esq., and Samuel Wood, one of County Commissioners, and to them gave the particulars, the most prominent of which we have given. The gentlemen named are among the oldest, most respectable, and influential citizens of our county, and their known character for integrity is sufficient guaranty that they would not favor a wrong action, or in any way assist in giving publicity to a story, as to the truth of which they had a reasonable doubt. These gentlemen, we understand, have taken down the facts, as Mrs. Charles related them, for the purpose of giving them to the public in pamphlet form. They both bear testimony to the good character and standing of the lady who makes the revelation, and would regard anything coming from her as entitled to credit. In due time we will probably have more to say on the subject, but at present, nothing.

PHILOSOPHICAL AND MORAL DEPARTMENT.

THE NATURE AND USE OF EVIL.—No. 4.

EVIL AS REGARDS THE ACTIONS OF MEN.

In our third article we treated of evil as it regards the character of man, showing that the evil apparent in the character of man was not owing to a corrupt or fallen nature, but to inverted tendencies, caused by corrupt parental conditions, external influences tending to the undue development of the lower nature, and the vicious spiritual spheres of men and Spirits which psychologize the forming character, and induce corresponding states.

We come now to consider evil in reference to the actions of men. That there are certain actions of men that result in evil to others, is evident; but wherein lies the moral quality of those actions, in themselves, in their result, or in the motives that induced them? By the moral quality, we understand that which determines the guilt or innocence of the actor—that which renders an action punishable or otherwise.

That actions possess no moral quality in themselves, and that it lies not in the result, is evident from the fact that no one is considered guilty of crime for an accidental action, though it be extremely disastrous in its results. If the accident, however, be shown to be the result of carelessness or a reckless and unnecessary trifling with the life and property of others, guilt immediately begins to be attached, and the amount of guilt is determined by the apparent degree of carelessness or negligence of the author.

The moral quality lies neither in the action nor in its result, but in the intention of the actor; though the character of the action, as it regards the sufferer, lies entirely in the result. The Great Teacher said: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment," evidently making the inner or spirit-action or intention of the same moral quality as the ultimate act. It is a truth that all forms or actions have their origin in spirit-forms and intentions, and from the quality of the spirit must be determined the nature of the ultimate form. In the spirit, intention, or motive of the actor, lies the moral quality of the action.

Here arises the question, How far are men free to will and to do? On the answer of this turns our idea of the moral responsibility of man for his acts. If man is free to choose, to will and to do; i. e., is not *compelled* by any extraneous force to a certain choice of action; or, if externally impelled, if he can resist those impulses, then is he wholly responsible for his actions. If he is not free to will or to, or if free to a degree, his responsibility is limited to the amount of freedom enjoyed.

We shall not attempt to set this much disputed question at rest, but endeavor to determine whether man has *sufficient* freedom of choice, will, and determination to act, to render him responsible for his deeds. Is the will a passive instrument to be operated upon by some extraneous force; or is it a self-regulating power? Does the mind possess within itself the ability to will or determine; or is that operation of the mind dependent on some foreign power applied to the mind to enable it to act? Is man a self-controlled being; or a helpless creature of circumstances? These are the legitimate questions at issue.

The necessarian argument is ably presented in article which appeared in the TELEGRAPH of April 3. The amount of the argument is, that the immediate causes of choice and volition are, "belief and desire," and that these are independent of the mind, and governed by infallible laws; consequently man can not choose and will but as these compel him.

Here let a clear distinction (which the author of the article referred to evidently has not observed) be made between choice and will or determination. Choice is a selection of one or more from two or more objects, subjects or actions, or a preference to will an action or not. Will is the spirit-action, the birth of activity in the mind; it is the complete spiritual act to be culminated in physical action; it is *induced*, not *caused*, by choice. Choice is the selection of the good, real or imaginary, to be pursued; which selection determines the direction (if unrestrained or not otherwise directed) of the action willed, and is, itself, determined by the dominant love of the heart. Choice or preference is not dependent on belief for

existence, but is derived alone from love or desire. Will or determination may act from faith, and to its action either faith or knowledge is necessary.

Love is the motive-power of the whole being—the original cause of all action. It is the engine that propels the bark of being; and as the engine propels the steamer, blindly and without direction, so does love alone impel man to action, blindly, often madly, ruinously. In this, as in that, there is need of a helm controlled by an intelligent power, to direct it safely in its course. This helm is Reason—the controlling power, Wisdom—the chart, Principle. Wisdom's instrumentality is light or knowledge. "This is the condemnation that light has come into the world, and men *love darkness* rather than light, because their deeds are evil." Wisdom is able to control the operation and expression of love, though not to determine its character or change its nature. Love exists and operates without the consent of wisdom; but wisdom may and can control the will.

This is accordant with the universal testimony of mankind; is confirmed by the hourly and daily experience of all, and forms the basis of all legal enactments, all liberal governments, and all the penalties attached to crimes to restrain or reform the evil-doer. The only legitimate government is individual self-government; all else is tyrannical, and applied only to slaves. For the criminal in the extenuation of his offense against society, to plead the impelling power of love, would be worse than useless; he is supposed to be capable of self-government—as, indeed, he feels himself to be—and should he be proved not to be, he is considered insane, and not criminal. Necessarians may philosophize, and erect metaphysical theories to prove man a creature of circumstances, but the experience of the world is to the contrary, and experience and fact must prevail over theory. We much doubt if mankind will concede to the charge of insanity, of mental and moral imbecility, of a mere machine existence, irresponsible, and controlled by extraneous force.

It is true man is bound by the laws of his being, which are the laws of God; but those laws do not make his individuality a mere negation. The Deity is as firmly bound by the laws of his being, as is man, and he can no more operate against or contrary to them than can man. But who for this reason denies Him the controlling power of wisdom? The arguments leveled against the self-controlling power of man apply with equal force to the Deity, and in fact, destroy *all* rational intelligent government in the universe, and introduce in its stead a blind, irrational, uncontrollable necessity—a hypothesis which is not only repugnant to all the feelings of the heart, but contrary to all experience and the rational light of science.

We have said the propelling power of man is the dominant love of the heart. It has before been seen that there are two principal loves that influence man, which are antagonistic to each other in their aim and effects; the one legitimate, natural, and good, the other illegitimate, unnatural and evil; the one the love of God and man, the other, love of self. Love is the affinity of being for corresponding exterior elements, principles or beings. Anything or being can not naturally, healthfully, and beneficially, love itself as the supreme good, because it can not attract or appropriate aught from itself to itself. When this state obtains in any being, it is a state of inversion, disease, and death. Preying upon self, it must of necessity famish, and in its madness to obtain the needed nutriment, it will turn upon all in its way, and rend and trample them under its feet. All must have noticed the extreme narrowness, meanness, and infinite littleness of an extremely selfish man. With not a grain of nobility, no generous impulses, he appears to the moral consciousness of all, as a shrunken, shriveled, famished, walking skeleton; without courage he trembles at his own shadow, and quakes at the echo of his own footsteps; without honesty, he regards every man as a knave; without truth himself, he deems every man a liar; himself being the object of his supreme adoration, he is antagonistic to all else, and supposes every man's hand turned against him; knowing no higher good than self-gratification, no higher aspiration than pandering to his avarice, his ambition, or his lust, he wraps himself up in the mantle of selfish love, and becomes his own God, his own providence, his own universe, and all else dwindles to the dimensions and value of an insect, except as they may minister to his passions.

But when a being turns to the true source of life, the great fountain of all life, for the sustaining element of his being, he not only lives, but is vigorous, beautiful, noble, blissful, and ben-

ificent to others. His love being centered in the fountain of love, and life, and being, he regards all other beings as but parts of a whole, as fellow members with himself of an infinite brotherhood; he has no antagonism to any, no jealousy of any; and having an abundance of life and good in himself, he freely pours it upon others.

According, then, to the dominant love in the heart, will be the *unrestrained* action of man. We say unrestrained, but it is evident that outwardly the heart, or love of the heart, seldom finds perfect expression. Fear, policy, or the dictates of wisdom cause the ultimatum of love to be very imperfect. None the less, however, will the moral responsibility be the same as though the love had free course; except, indeed, when evil actions are prevented from pure principles.

Evil actions, then, are those, and those only, which flow from an evil, corrupt, or inverted love. But how far are men to be blamed and how far commiserated for an evil or corrupt state of love; how far is he guilty, and how far unfortunate? He is unfortunate so far as this state was induced by circumstances beyond his control; guilty so far as he could have modified or prevented it by his own volition and action.

States of being are induced by continuous activity in a particular direction. The moral, as well as the intellectual and physical being, is progressive. Association and companionship are powerful means of good or evil in forming character. Habits are formed, and become second nature, and mold the whole character. Psychological influences induce a person to resign the control of his own will, and refuse to listen to the voice of wisdom. *Would man but refuse to give up the control of his own will, he could control himself fully.* The great difficulty lies herein: men are enslaved as to will by psychological influences, habits, etc., and passively yield themselves to the government of others, following as the stronger will lead, thinking as their self-imposed teachers allow, and worshiping according to creeds and dogmas of men. It is the province of reform to break this psychological slavery, to develop and foster individuality, and to unitize the race by harmonizing their loves. All reform must be *individual self-reform*; in any other method the reform is only apparent, not real.

All influences either of men or Spirits that assume the control of another's will, except by rationally presented motives, is disorderly, wrong, and subversive of the natural laws of mind and being. The divine order of the government of moral beings is through the freedom of the will; it is an order which He never infringes.

Were man perfectly free from disorderly psychological influences, they would only require to know the right to pursue it. As it is, few, indeed, live up to their light, and the very best sometimes cry out with the apostolic philosopher, "when I would do good, evil is present with me; so that the good I would do, I do not, and the evil I would not, that I do!"

The way to break this subjugation, is to learn the right and rigidly pursue it, no matter how severe the contest. By use will come strength to overcome. We should also turn our receptive organs to the source of light, and life, and strength, and admit the good ever seeking to flow into our spirits.

J. T. C.

PRESENT TEACHINGS OF SCIENCE,
AND THE SCRIPTURE ACCOUNT OF CREATION—NO. 1.

While I disclaim being authority as to the teachings of either science or the Bible in explanation of Creation, I feel free to avow the conviction that the generally accepted exponents thereof are also fallible. Hence, I claim a right to offer views respecting these teachings, and think they can be intelligently reconciled. Science shows that crude matter is resolvable into a liquid condition, and thence into a gaseous state—warranting the inference that matter in its *primitive* existence, is not cognizable to our senses. Science also teaches that this earth was once destitute of any organized life, and that in the process of time vegetable, animal, and human forms of organic life were through law successively evolved from the lower mineral kingdom. On the hypothesis, therefore, that this earth is but a link in the creation, which has been going on throughout the eternity of the past, let us see if the teaching of science, relative to the progressive formations of matter, may not be harmonized with the Bible teaching of Creation, when we construe the record in Genesis as expressed in metaphor.

The theory is, that this earth was once a mass of liquid matter, from which we may infer that this mass was previously dif-

fused in space in the more etherialized gaseous condition. Then we may suppose matter in its primitive condition was so operated on by an indwelling force as to gradually undergo a change from gaseous to a liquid state, and from thence a like gradual change to a solid condition of aggregation, whereby the indwelling force so propelling this gradual change, would attain unto a partial individuality.

This theory of the birth of earth, however, recognizes the unceasing action of an indwelling force, ever seeking higher unfoldment of its innate nature, and we may therefore infer that to its immediate action may be ascribed the alleged eventual organization and refinement of the mineral kingdom, indicating that the varied "primates" recognized by science, are but so many varied forms in which this indwelling force has individualized itself, and therefore so many links in the chain of progression through which it has attained unto, and evolved, the succeeding forms of vegetable and animal life, terminating in Man.

If I am right in this, then I submit that when we ascribe creation to the work of an intelligent First Cause or God, we must regard this alleged operating, indwelling force, as the manifestation of his will-power executing his purpose; and as all we see and know of nature indicates that life is the operating power, unfolding the germs to their maturity, the conclusion follows that life, as seen in the forms of external nature, is an individualized manifestation of this will-power of Deity.

Let us now compare this theory with Genesis. Matter in its formative, gaseous condition, being subject to the action of the projected will-power of Deity, is supposed to have undergone a gradual change, resulting in a liquid state, involving ages in this process. This agrees with the record of the first day's work, described in Genesis. Its further gradual change from liquid into an organized solid state, will correspond with the described work on the second day. Its progressive refinement of organization and condition through ages of time, will agree with the described labor of the third day. Science teaches that this earth was an organized planet for ages ere there was any organic life thereon, and engulfed in a surrounding atmosphere, so dense as to exclude the rays of the sun to impart light and heat thereto, and this teaching I submit, is in entire harmony with the described labor of the fourth day.

Science intimates that in the infancy of earth, the seas swarmed with marine animals ere forms of vegetable life were born on the dry land; but its theory is that the animal kingdom was evolved from the lower vegetable kingdom, and it would seem to follow therefore, that the first births of organic life were vegetable, whether they occurred in the waters or on dry land. Thus I submit that the teachings of science agree with the described labors of the fifth day. The researches of geology are deemed to demonstrate that the animal kingdom long existed on earth ere man was born, while the sentiment is rapidly increasing among the free thinkers of this century, that man is an outbirth through law from this lower kingdom, and this view is in entire harmony with the described labors of the sixth day, in which creation was finished, and pronounced "very good."

Thus I submit that when we construe the Genesis record of creation as a metaphysical mode of expression, we can reconcile it with the accepted doctrines of the science of the nineteenth century, and must naturally ask ourselves the question, Where did the writer of the Book of Genesis obtain his data for his teachings?

I presume it will be conceded that when Genesis was written (whether Moses was or was not its author) there was no science or philosophy then known to "the learned" to suggest or sanction such teachings of creation as now construed. Surely the intervening ages have interpreted the record in Genesis at wide variance with the meaning above suggested. If we are only now beginning to obtain an intelligent comprehension of the profound truth embodied therein, will it not be wise to cling still to this ancient history, hoping we may yet find therein much to enlighten us which our forefathers misunderstood? If at the time when Genesis was written, the world had no science or philosophy to either suggest or comprehend the truths therein contained, the inference follows that its author was indebted to revelation or inspiration as the source of his exposition of creation; and whether that inspiration was direct from Deity, or from his ministering angels or Spirits who execute his purposes, we must concede that the inspiring mind evidenced such a high order of wisdom as to demand our care-

ful examination of the residue of the record referring to the seventh day, the garden of Eden, the birth of Eve, the eating of the forbidden fruit, etc., as all these may be figurative descriptions of equally profound and instructive truth.

I feel that if I am right in the above suggested harmony of the teachings of the Bible with Science, I may with some confidence challenge a comparison also with the views elaborated in my several numbers on "Nature's Definition of her Laws;" but my main object in this and succeeding numbers, is to show that the position therein contended for, to wit, "that man as a development of nature was only a human animal, destitute of any inherent immortality, and that it was only after ages of time that immortality became an element in the constitution of man born of earth," is in entire accordance with the teachings of the Bible. This point is, I know, in direct conflict with both the Theology and Science, if not also with the Spiritualism, of this day; but we all have much to learn, and it may be when we come to more clearly comprehend the teachings of inspiration contained in the Scriptures, that both the inspiring mind who dictated the Genesis account of creation, and the Great "Medium" of Nazareth, did clearly recognize the fact that the ultimate of nature when perfected and completed, was the germ of "the kingdom of heaven," and that only when the ultimate was so perfected as a form of earth, could or would man attain unto immortality. I shall contend that Jesus was the first child of earth in whom was individualized that divine life or soul which is the child of God—but all this due order. K.

DR. WELLINGTON'S NEW PLAN OF EDUCATION.

Dr. O. H. Wellington, who has just opened an industrial school at Jamestown, on Chetauque Lake, in the western part of this State, some weeks since read before the *Farmer's Club* of this city, a statement of his plan of securing a thorough, practical and sanitary education for children. From his document we extract the following, which we commend as indicating that he is at least "on the right track."

I wish to explain the way by which I would secure a good practical agricultural education to every pupil of both sexes. I believe this may be done, while at the same time the development and culture of the intellect and the heart may be promoted. But it must form part of a system of integral education, in harmony with the peculiar genius of the individual yet where every power of the soul is cultivated. In this system, physical culture must receive first attention. And this physical culture must aim at more than we usually seek. Not only must we desire a body without pain, but we must seek absolute health—ease and grace of motion, symmetry of form, manly strength, and the most dexterous use of all the faculties.

As we pass through New England in summer, we see the territory about the school-house walled out into miniature farms. Miniature wells are dug, and sometimes stoned; roads are built; barns, representing the highest practical idea of the boy or girl-builder, toy orchards, and symbolic gardens.

Now these do not occur in a few solitary and peculiar cases only. The country schools where such things are not found, are the exceptions. What mean these spontaneous expressions of childhood? Whence come those stone walls, reared by the same hands that refuse to cull the stones from the potato-patch and barley-field at home? It is the effort of these unfolding minds to express their own ideas. I would rather say, it is the struggle of the inspirations from heaven to be voluntarily culminated through each of those individual human organizations. These rude efforts are appeals from heaven to you and to me, to afford opportunities where the growing mind may express with facility, and in beautiful relations, its highest conceptions—those which so press for ultimatum that, under the most adverse circumstances, and with the rudest material, they must take some form.

I would take advantage of this willingness of each mind to express its own thoughts, even in forms of labor which would otherwise be drudgery, and would afford facilities for it to give its own highest ideas, which it is always a pleasure for any mind to express. This must be the free expression of the mind of the pupil—not an exercise prescribed by another mind, whether teacher or parent. To secure the most efficient action and development of any mind, it must have periods when it can fully express that which affords it most pleasure, and express this in its own way. It must also have facilities for the best expression.

It does a pupil some good to farm by the roadside, with pieces of rail and straggling rock, with miniature trees from pine boughs. It does the girl some good to play house-keeping with fragments of china, chairs made of chips, and rag-babies. How they will struggle to give some idea of house-keeping with the rudest materials! But put into hands of little girls dolls of symmetrical figure, with facilities for dressing them; furnish them with toy-tables, miniature plates, cups, etc., perfect in form; give them a room that can be divided into apartments; and afford facilities to aid them in expressing their best idea of domestic life, occasionally quickening their minds by some thoughts of your own, or a word of approval; and they will certainly be benefited. Their minds will be strengthened and made more practical.

If a similar course is pursued with both sexes, in affording facilities for expressing their best ideas of a garden, the opportunity will be welcomed with even more enthusiasm, and greater and better results would follow. I have remarked before, that I would consider physical development and perfection the first thing to be secured. I consider gardening one of the best means of securing this. I would therefore have certain hours when I would require all pupils to work in the garden for health. A knowledge of Chemistry, Botany and Agriculture, is useful and important to all persons. Such knowledge I would make it a point to communicate during these hours of required labor and study in the garden, and should regard it one of the most important exercises in which either sex can be engaged. During the hours so appropriated, I would have each pupil of both sexes put into the ground at the proper time the seeds of every plant used in the family. I would have every

pupil of the school transplant each a cabbage on the same day; another day, let each transplant lettuce, summer-savory, egg-plant, etc., etc. The daily and weekly compositions of such a school, I would have consist of minute records of all the treatment of these seeds and plants, times of planting, hoeing, manuring and watering, the manner in which they were harvested, with reasons for trying any original methods, and authorities for any ideas adopted from others.

I maintain that in proportion as you develop the ability and skill of such pupils, and in proportion as you secure physical strength and a dexterous use of the physical faculties, and afford the mind facilities for receiving its appropriate food, you make it certain that such mind will yearn for its model farm, its model family or workshop. But in proportion as you refine and dignify and develop the mind, you must improve the opportunities for the expression of the model thoughts of the future man. Refine the tastes of a girl six, eight or ten years old, and she wants something more than a bundle of rags for a doll, with a charcoal sketch for a face. That is not and can not be her baby. Nor can piles of broken crockery be her cupboard. Teach the boy of ten Agricultural Chemistry and Botany, and he will not be satisfied with roadside gardens and sand flower-beds, but he will demand grounds, trenched and subsoiled, manured and watered. Nothing else affords a chance to express his thought. Give him these, and he will express thoughts of which older minds might well be proud.

But it will be asked, how much of such instruction can form a part of an ordinary school education? It will be insisted that teachers can not have time to take all the amusements of children under their supervision. This will never be necessary. In the organization of my ideal school, I should allot much less time to the study of the languages and the sciences than is now given to them; yet I should expect to secure much greater proficiency in each of these. All my efforts would be to feed each mind with the food which that particular mind needs to live out its own Spirit Life. I would never make any mind a store-house for other people's thoughts, or a pack-horse to drag off either the rubbish or the treasures of other minds.

If the body is made healthy, strong, and active, and the mind is accustomed to use all the information it gains in ways that are attractive to the child, and never required to bear a burden of words, simply because a parent or teacher thinks best, there will be more acquired in two hours than in six as the time is now spent, with such minds as we now have, and in bodies so deficient in energy.

Physical amusements, then, must first be systematized. Dancing, marching, and other exercises which are regulated by music, must form a prominent part in the amusements of the school. But they must never be pushed to satiety. Always arrest the most attractive pleasures when the mind yearns for more. With this caution, the minds of youth will be harmonized by the music, methodized by the regularity of the movements and the order of association. They will be enlivened by the cheerfulness with which all would engage, quickened by the dexterity required, and led to grace and elegance in the motions of the body, and to a great extent in the emotions of the soul.

But the mind would tire of dancing and music, of painting and flowers, of the most attractive pleasures, unless relieved. Watch then for the first expression of a change of sentiment in this community of child-life, and in whatever direction it tends, carry it to the highest perfection, and to the most beautiful and philosophical expressions.

To illustrate: If the kite becomes a matter of special interest, teach the philosophy and mechanics involved in flying a kite—the proper adjustment of the tail and the line—furnish the best materials for making elegant kites, and encourage skill in making them large and of fanciful forms. Then give instances of the use of the kite, where it has been the means of conveying a line across a stream to prepare for a suspension bridge—narrate the feat of the sailors, who, by flying a kite over Pompey's Pillar, thus carried over a line, and then all ascended to the top. And lastly, state the valuable aid it afforded to Dr. Franklin, and through him to science.

I would thus invest all the sports of childhood with every possible influence which shall tend to perfect those who engage in them, bringing into use all natural genius and acquired knowledge, and increasing the pleasure in them, in order to give the mind both instruction and enthusiasm. Then, in the department of agriculture, I would afford every inducement calculated to delight the mind, and lead it to select this as a favorite amusement; and would press the required duties as far as the interest could possibly be carried.

After showing that this general plan would secure that buoyancy of spirit which would carry the mind easily and spontaneously through the more ordinary school studies, Dr. W. concludes his essay thus:

Having secured suitable advantages for physical and general culture, as indicated above, we should desire next to furnish the conditions of a generous and beautiful spiritual influx, to give the greatest effect to the life and love from God. To secure this, in addition to the usual spiritual aids, every individual child must be made to feel that there is no moment of conscious or unconscious life—no time of wakefulness or of slumber—but that some messenger of the Spirit-world waits to aid that soul in any action it may choose for that moment. All must be made to understand that He who "gives his angels charge concerning us," beautifully, lovingly, divinely regulates the flow of life into each soul. Each child should understand that all life and thought are primarily from God, the source of life, and that the body no more certainly derives its sustenance from the natural world, than the soul and mind derive theirs from the spiritual. He should be taught that whenever he consents to anger or selfishness, he drives away those angels whom his Heavenly Father has appointed to lead him to a life of use and happiness. These angelic guides can not take part in his selfishness and anger, and as these recede from their office of guardian care and strengthening life, their place is supplied by those who can allow anger and selfishness to flow through them. A quarrelsome man drives refined and gentle earthly friends from him, and just as certainly good spiritual influences.

All should understand that we can invite better spiritual influences, and spiritual associates far easier than we can select choice company for external society. God wishes us to have the best and richest thoughts we can receive; and as he wishes all to be happy, he has ordered that we all our friends, as they pass from earth, and desire to do good (which is the only condition of happiness), in proportion to their excellence and wisdom, are made happy by assisting us in our efforts to be wise and good. And we may have just as much of this aid as our souls need, and we solicit with earnest desire. And by the same law do we have degrading and debasing influences, when our thoughts are low or our passions excited and uncontrolled.

We should, then, aspire for Light and Love. And the more individuals there are associated who desire this light and yearn to be warmed by a life-giving love, the more of those angelic guardians will be attracted to our assistance. If this sentiment can become anything like universal in a school, we maintain that anger, theft, and enmity will be almost impossible.



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, MAY 15, 1858.

REMOVAL OF OUR OFFICE.—After the present week, the office of the SPIRITUAL TELEGRAPH will be at 390 Broadway, a few doors above White-street.

SPIRITUALISM AND UNITARIANISM.

There is perhaps no religious sect which is less creed-bound, and which professes to have less respect to mere wordy or opinionated authority, and more regard for observation and reason, than the Unitarian. The *Christian Inquirer*, an exceedingly able, lively, rational, intellectual and earnest paper, probably the most so of any religious publication extant, is the organ of the Unitarian sentiment in this city. In this paper, under date of 24th of April, we find a sermon preached by Rev. A. P. Peabody, D. D., in Portsmouth, N. H., from the following text in Isaiah, chapter 19 :

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter, should not a people seek unto their God, for the living to the dead?"

This text seems to be the touchstone by which to try the faith of all sectarianism and dissenters from Moses. Whenever intercourse with Spirits has been considered by them in connection with this text, it has invariably subjugated sectarianism, observation, experience and reason, and led the wanderer back to Moses and the Law.

This fact constantly reminds us of another important fact, that innumerable minds deady opposed to mesmerism, clairvoyance, etc., and more so to the idea that Spirits of deceased men can, and do communicate with mortals, accept and urge them as accounting for all the phenomena of Spiritualism. This is not generally honest, but the conservative feels driven to this deceptive course for the purpose of more successfully, as he vainly hopes, defeating or postponing the acceptance of the truth, or new unfolding. By this process all the more bold, progressive, and religious thinkers, are driven back to Moses and the law to avoid the facts and consequences to which their repudiation of mere authority, and the pursuit of rational investigation inevitably lead them. Sectarious are as bold as lions in proclaiming to their devotees what they all believe, viz.: That the Spirit of Moses and Elias talked with Jesus, and that Jesus rose from the dead and walked, talked and eat, with his disciples on earth; but when we tell them these things are undoubtedly true, and that our friends have appeared to and talked with us, they deny it all, and flee into the bosom of Moses, and take refuge under some foolish things the old Testament record makes him or his contemporaries say. We had hoped for better things from Unitarians; we had supposed they were really in earnest for truth and progress, and that the love of these had cast out the fear of the Devil and of new truths.

Our hope for goodness, truth and progress from the Church, Catholic and Protestant, is constantly being shaken by the inconsistencies and duplicity of its devotees. Their manifest fear of investigation, and of accrediting their own senses and the senses of other men as to new unfoldings, exhibits a conscious weakness and unworthiness not to be mistaken. It lives on opinionated authority rather than demonstrable truth. It labors to make proselytes to the dead past, rather than to fulfill the demands of the living now, and the question is a very serious one, whether any good can come out of the popular church?

The glory and hope of the Church for humanity has latterly centered in what are called the more rational and liberal denominations—Unitarians, Universalists, Christians, etc.; but when these are shown to be only experimental offshoots—sentinels or reconnoitering parties, sent out to be frightened back to the central authority by the natural and progressive unfoldings, to alarm the citadel against the threatened innovations of men or higher forms of truth which tend to emancipate the mind from Moses, the body from the State, and men from fear—while all flee from them to the superannuated hierarchy of

Moses and the Law—we confess that our hope of anything good coming out of the Church is exceedingly dubious.

There is after all but little Christianity in the world. When the fiery ordeal comes, professors all take refuge under Moses. Christ came with a new covenant, a new life, which is accepted only so far as necessary to give greater currency to Moses. We look anxiously for genuine Christianity to be inaugurated in the life of man through his second coming—the new dispensation of spiritual intercourse. In this we have a living spiritual experience, like that of Christ and his disciples. If it fails to emancipate the mind from external authorities and to inspire it with righteous endeavors purely for righteousness sake, and thus to inaugurate the new order and the new covenant of love and truth among men, our hope of any essential reform during the present generation will be small.

We by no means claim that the redemption of mankind all depends on the fact of spiritual intercourse, or the *animus* which moves its disciples, but this only, that there is no other power extant in the earth unperverted which is capable of furnishing the *animus* for so great, important and revolutionary a work.

MR. DAVIS' LECTURE AT DODWORTH'S HALL.

Andrew Jackson Davis lectured on Sunday morning last, to a large congregation in Dodworth's Academy, on the Genius of Reform.

He said, substantially, that reform signified the leaving of one position or idea for an advanced one, which is necessarily attended with a disturbance or discord; and there is often a wide discrepancy between the life and principles of reformers, such is the working of the principle of reform. Men are so many different items, which reform proposes to modify and harmonize; and many before me doubtless would have done vastly more and better than they have, if their items had been better prepared, or would have allowed it. "Action," said the speaker, "springs from voluntary and involuntary emotions; thought comes from involuntary action, and it is generally more prolific after men have been forced through agitation." It is not possible for men to think alike, but their *ideas* will very generally harmonize. Conservatism clings to the past, and centers in authority; Progress flows out to the circumference, and onward to the future.

He illustrated conservatism and progress, and the predominance of progress, by a harness. The conservative is somehow imbued with the belief that movement is always *down hill*, notwithstanding Nature and observation have taught him to make the drawing straps to harnesses the strongest; but fearing rapid declivities, the conservative is constantly calling for checks, more checks. These calls reach the ear of those in authority; the judiciary and their mandates hindering progress, create discord. Mr. D. illustrated his views by stating what he recently observed. A ferry-boat at the wharf, and many people and horses rushed on—and finally a man with a load and pair of mules came. The mules were conservative, and unwilling to go on; but finally, seeing so many beasts already on before them, they consented, doubtfully and carefully, to step on; they were kept there by strong chains. The progressive spirit down stairs began to scream, puff, and push forward. The mules at once pricked up their ears, and evidently concluded to back off; but the chains prevented, and on they were driven, and landed safe the other side of the channel on the Brooklyn shore. Conservatism is always mulish, and sometimes has to be decoyed from its moorings and chained to the "car of Progress." Mr. D. said the comparative periods of war are about two and a half years in a century, and that when the laws of health are observed, sickness would not average more than two and a half days in a year. Fifty per cent. of suffering and of discord arise from violation of known laws, and are intended to discipline and reform, and hence demand no pity from philanthropists. He maintained that peace, happiness, progress and goodness vastly predominated over discord, suffering, conservatism and evil; and so fast as men come to their normal state, to fully realize these facts, they will stand by the side of their guardian angels; and when they are fully imbued with the principles of progress, they will not need guardian angels, but will be sufficient guides unto themselves. He believes if it were possible for a progressive man, like Sir John Franklin, to be cast down into the darkest corner of the bottomless pit of the Orthodox Hell, he would raise a crew and man a ship, and sail out on a voyage of discovery of the Northwest Channel, opening into the highest heaven.

GLEANINGS FROM THE FRENCH JOURNALS.

WRITING WITHOUT HANDS.

We condense the following particulars from the first number of the *Revue Spiritualiste*:

Several notabilities, among which the Prince Dimitri Shakhoskoy, the Baroness de Pailhès, the Baron de Rosenberg, Counsellor of the Prussian Legation at Paris, were conspicuous, went, at the instance of Baron Guldenstubbé and his sister, an extraordinary medium, to a particular spot in the Church of St. Dennis, where the Spirits had promised to make a pious manifestation.

"The persons for whom the experiment had more particularly the character of a revelation, were provided with sheets of paper selected with caution to secure a test, and deposited with care in places the most free from suspicion of collusion. These were a letter-head with the imprint of M. Adolphe Sax, inventor and fabricator of copper instruments; another, of the Prussian Consulate; a sheet of lilac paper, and lastly the blank half of a letter received from one of the provinces that morning, by one of the visitors, and torn off in the church. Two of these papers folded, were deposited by those who had brought them, in two places designated by M. Guldenstubbé, who did not touch them. These places were at the foot of certain tombs. The Baron and his sister knelt and collected their thoughts, while the observers did not lose sight of the papers. Some moments passed; they took up the papers—no marks upon them, only one of them, the lilac-tinted sheet, was slightly torn.

"They descended into the crypt. A leaf torn, after the most scrupulous examination, from the memorandum book of Mlle. Artot, was placed by the Prince Dimitri Shakhoskoy, at the feet of the statue of Marie Antoinette. The counsellor of the Prussian legation placed the Adolphe Sax paper on the side of another tomb. Madame Pailhès put her half letter at another designated point, and while each one very closely observed his paper, the Baron and his sister offered up prayers.

"At the lapse of a few moments, the divers papers were picked up by those who had deposited them in their several places. The prince found on his the word "Saint" traced with a pencil in English writing; the Diplomat only perceived a kind of undecipherable figure; as for the Baroness, the unfolded sheet presented to her a complicated flourish, which terminated the signature of a person dear to her memory, and concerning whom her thoughts had been occupied during the experiment."

ANOTHER ANGELIQUE COTTIN.

The *Revue Spiritualiste* gives from a correspondent, the following account of phenomena that take place in the presence of a little girl named Honorine Piguin, in the village of the Haye.

"This child is not more than fourteen years old. For four months she has been astonished by seeing chairs and tables move without any one touching them, which frightened her so that she kept herself out of her room. One day she dined with another person, when the table moved so that different objects upon it fell to the ground. The parties present were very much startled, when she said very artlessly, 'I fear that it is I'; and she explained what had before occurred. The news of this prodigy has widely spread, and when she has seen people offer her money to see her experiences, she has been enchanted, for her greatest desire has been to purchase some objects for her toilette. She is a very innocent and candid child, very pretty, of a good carriage, large for her age, and sings very well. A physician is about to address an account of her to the Academy of Medicine. She commands articles of furniture to move, and they move; she sings and a chair will dance all alone, keeping time perfectly well, move gently when she sings gently, and more violently when she sings with energy. Her dress becomes inflated like a balloon. One can not believe that there is nothing beneath it to produce this effect, and one wishes to assure oneself. She has but an ordinary skirt and a chemise, and no crinoline. Her dress becomes stiff and unyielding, and when one strikes upon it, it presents the consistence of wood. An artist has wished to take a portrait of the young girl; he has placed upon a chair different objects employed in his art, asking her if she could move them. All of these objects would fall to the ground. One day she was in the parlor of a gentleman, whose daughter, Mlle. Noemie, played on the piano. Her sister demanded of this singular young girl to cause a chair to move toward her. On commanding it, the chair ran all alone, and fell upon Mlle. Noemie, who was so frightened that she ran out of the room. This young girl has also made a prophecy,

which has been verified. She said that a woman of her acquaintance would be confined on the 6th of January, and would have a boy, all of which happened exactly as she had predicted. She learned that by her table."

APPARITION OF A CHILD.

Mons. J. N. Tiedeman writes to the *Revue Spiritualiste* some accounts of the phenomena witnessed by himself and others in the presence of Hume, from which we English the following:

"After the handkerchief and the accordion had been circulated, so to speak, from hand to hand, and the Spirits had knotted the handkerchief in a very singular manner, Mr. Hume exclaimed all at once, 'O! what is that? It is very small; one might say it is an infant newly born; and it looks at all of us as if to assure itself if some one can not explain the matter.' I exchanged a rapid glance with my wife, and after two of the ladies had felt by turns the little infant upon their knees, I said, 'If it is the one I believe it is, let it spell the name of the place of its birth and death.' The word 'Penta' (a name of a little village in the kingdom of Naples) being spelled, there remained no more doubt in our minds that this was the Spirit of a child which we had in Italy in 1853, and which, coming before its time, lived only twenty-four hours. Our astonishment was general, for we were far from thinking of him. His little hand very distinctly touched mine, and also those of other persons. On the remark which I made that his residence in the world was very short, the following phrase was spelled, which appears to me worthy of notation:

"This is a flower culled by angels, and guarded by you."

AN UNEXPECTED MANIFESTATION.

Mons. Salgues, proprietor at Angers (communicates to Baron Du Potet, the following:

"Two public functionaries came to see me on the 9th of January. The conversation happening to fall upon this subject, they said they could not make it a part of their faith that we could have near us, in our houses, the dead perfectly in life—Spirits who see us, who hear us, or who can act in any manner whatsoever, to furnish us any proofs of their presence. At the same instant a proof was given by a Spirit itself. The collar of my little dog, furnished with very sonorous little bells, was hanging up by the fire-place. It was shaken vigorously during six or seven seconds. These gentlemen stood as if dumb-founded by this fact, which left no argument in the hands of skepticism, and nothing for those to say who attribute the spiritual manifestations to charlatanism or to a reflex of thought. My visitors who came incredulous, went away converted."

MANIFESTATIONS BY A CLOCK.

"These manifestations," says the same writer, "have an analogy to another, which took place here, at the house of Madame Bi, last year. A Spirit—well known—the Spirit of a friend—raised the hammer of one of the clocks, and made it strike four, although the main spring of that clock had been broken for some time. The index fingers then pointed to half-past eleven, but it was, in fact, just four o'clock at that moment. I proposed to that lady to take her little table and establish the magnetic chain. Three minutes after the pencil wrote in response to our question—who caused that clock to strike? 'It was your servant Leb.' This was the name of the father of a young lady present."

INVERTED SPIRIT-WRITINGS.

AUGUSTA, ME., April 21, 1858.

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

I observed, in your last number, that you had a medium in New York who is influenced to write in the same manner that I do. I inclose a few lines, thinking that it might interest you who are seeking tests. This is written up-side down, as well as backward; that is, bringing the top of the letter toward me. When under an influence, I write rapidly, and in every possible manner that a word may be formed. Yours in the cause,

MRS. ANNE LINCOLN.

"Brother, work on; let the eternal rays shine through the TELEGRAPH which unites the celestial with the terrestrial. Illumine the interiors of mortals, that every soul may receive, according to its own aspirations, truth from the higher sphere of thought, which shall teach of progression and universal culture, that men may learn God in works, and praise him in purity of soul. O let us seek to commemorate all the divine beauties emanating from him, and read, through thy labor, the Spirit-breathings of this glorious light that shines from the starry heavens."

"A specimen of writing through the medium of Anne Lincoln, from a Spirit friend."

It is certainly very singular that Spirits should use mediums to write in the manner in which the above appears to have been produced, which is written in an elegant female hand, and perfectly legible. Such writings can only be deciphered and made to resemble ordinary chirography, by holding them up to the light with the back to the eye, so that the letters may be seen

through the diaphanous sheet, or by holding the paper before a looking-glass, so that the letters may appear reinverted into their usual form. We have no type in which this communication may be set up in the form in which it was written, but our readers may imagine how it would look, and what power could rapidly execute it, with each particular letter hind-side before, and reading from right to left. There are many mediums who are used to write in this manner, and all of them whom we have seen, write with exceeding rapidity. One reason suggests itself for producing writings in this manner, which is, that the medium may not see the words, and know what is written, and therefore, that the action of the medium's mind may be prevented from interfering with the communication.

ANNIVERSARY WEEK.

It has long been the custom of various associations for biblical, theological, religious, Christian, humanitarian, charitable and reformatory purposes, to assemble in this city once a year, and report progress. The present week is the time for these assemblages. Very many influential persons will come to this city this week for these purposes. There will be a general attendance by our citizens at these meetings, and something for human progress ought to be really and permanently accomplished. If there is, we shall give it publicity next week. But our observations hitherto do not lead us to expect much that is worth relating. The American Bible Society, the American and Foreign Christian Union, and the American Tract Society, make considerable display; they are wordy and expensive, but of little practical use to humanity. We hope they may this week say or do something, really practical and good.

SINGULAR STORY OF HUME.

A Paris correspondent of the *Boston Transcript* relates the following singular particulars of an evening interview in Paris, between Mr. Hume and some assembled guests at the house of a certain Countess. The story bears some slight marks of romance, but as the reporter professes to have received the incident from a credible witness who was present on the occasion, we suppose it is all correct:

The interest in Hume, the American medium, has recently been revived by a singular incident which I will relate to you. A few evenings since, a select company of Russians and Parisians were assembled at Madame la Comtesse de T's. The conversation was on spiritual manifestations, when M. Hume entered. Then followed a serious discussion regarding the manifestations of Spirits—if it were possible to obtain from their useful service, salutary information, counsel, advice, or even recompense or chastisement. M. Hume declared that these manifestations permitted by supreme power, could not be considered as frivolous experience by any one in possession of reason; that he had never known of a spiritual manifestation which had not produced good results; and he was convinced that the supreme power often employed such supernatural agency to punish the sins of men. This assertion quieted the objections of some, but was received with incredulity by many of the company.

Suddenly M. Hume arose from the couch on which he was seated, and said—

"Madame la Comtesse, you are expecting a visit this evening from a stranger?"

"It is true," replied Madame de T.; "but how came you to know it?"

"It matters little—you expect him?"

"Yes, Lord R., a young man of much merit, who arrived to-day in Paris. He has not seen any one as yet, and leaves to-morrow morning. How, then, did you know he was coming this evening?"

"I know only he is coming; I have never seen him; I did not know his name; but it has just been revealed to me that an extraordinary event has recently occurred in a chateau belonging to his family—an illustration of chastisement by spiritual agency. He has arrived—the rings—let him relate the event."

The door opened, and the servant announced Lord R.

Madame T. presented M. Hume to Lord R., and related the previous conversation and assertion of the American medium. Lord R.'s face expressed the greatest surprise.

"I have never related to any one," he said, "that which I now tell you, on account of M. Hume's curious revelation. He is right; a strange and fearful event has recently occurred in my family; but you shall judge for yourselves."

"My elder brother had been married six years to the daughter of Lord M., when he became acquainted with an actress of Drury Lane theater—Miss E. the *liaison* of my brother and Miss E. being soon known, did him the greatest injury, and was a cause of deep grief to his wife. Blinded by his passion, my brother braved the world's opinion, and became indifferent to his wife's sufferings; he obliged Miss E. to leave the theater, gave her an elegant house in London, and during the summer took her to Scotland, that he might not be separated from her. His wife died with sorrow, and in dying committed her two sons to my care. My brother's unhappiness at this event was commingled with remorse, but he refused to separate himself from Miss E. A year since he was in Scotland at his chateau in Edinburgh. Miss E. was there also. One night he had a dream that his wife appeared to him. He saw her figure bending over his bed, and heard her sobbing bitterly.

"Why do you weep, Anna?" he asked in his dream."

"I weep, because the actress who robbed me of my husband's love, will also deprive my children of their father's affections," replied the spirit.

"You are deceived, Anna; nothing can weaken the tender affection I have for my children."

"Alas! you think so, but she will prove stronger than your will; yet I am come to protect you from her arts. Here is the veil I wore on

our wedding day—keep it always—it shall save you and my children from the snares of that woman!" Saying these words she folded the veil and placed it round my brother's neck, then kissing him on the forehead, she disappeared.

"On feeling the icy tears streaming over his brow and face he leaped from his bed, and gazed around him to assure himself he had been dreaming—but suddenly a piercing cry broke from his lips—the veil was about his neck! This vision, mingled with the reality, touched his heart; he was resting against the bed lost in thought, when Miss E. entered the room. Seeing traces of violent agitation on his features, she demanded the cause.

"My dear Helen, he replied, 'our life is culpable, it must change—God ordains it!'" He then repeated the dream, and showed her the veil.

"Is that all?" said Helen, laughing heartily, "You have indeed lost your wits! Do you not see that this is a trick placed on you by some member of your wife's family?—but stay. I will destroy at once the charm with the talisman!"

"She tore the veil from his neck, ran to the fire and threw it into the flames. In the swiftness of her movements, her dress, which was very ample, displaced suddenly a large volume of air, drawing the flames out from the chimney into the room. A tongue of flame swept round the young girl, instantly enveloping her light, free robe, and, in spite of immediate succor, she expired in the most horrible sufferings. You will remember the journals of the day announced the fearful death of Miss E.; but the singular history connected with the event has remained until now a secret."

It is needless to add that the persons present were deeply affected and impressed by the story of Lord R. All Paris is at present occupied with its details. Unfortunately, I was not present at that soirée, but, as a faithful reporter, I repeat to you that which the Count N. has told me, who was not only present, but has since become a faithful disciple of Mr. Hume.

SINGULAR RECOVERY OF SPEECH.

Under this head, the *Boston Advent Herald* publishes the following account of the sudden recovery of speech by a boy, under circumstances which to a Spiritualist are strongly indicative of the agency of a super-terrestrial influence. We look with surprise and pain upon the apparent studiousness of the *Herald* to ignore the evidence of such agency as is presented in this case, as though it were afraid to admit the present existence of an active divine power adequate to the regulation of human disorders, and deemed it heresy to suppose that any miraculous exhibitions of spiritual potency could have taken place outside of a far distant historical period.

A little boy who is now in the fifteenth year of his age, and whose parents attend meeting at the chapel in Hudson-street, was made blind by sickness when he was about six years of age. He spent several years at "The Asylum for the blind," where he learned to read the Bible, printed in raised letters, with his fingers. After a few years he lost his speech, but not his hearing, and was unable to converse orally with any one for more than three years, being limited in his means of communication to the use of signs and the dumb alphabet.

More than a year since he indulged a hope, but still could not converse. Since then he had been heard occasionally to utter some words, and would occasionally say something to his playmates, though when making an effort to converse he would be entirely incapacitated for it. During this present revival he has again been blessed, and was baptized in the Hudson-street chapel on the 7th of March. On the ninth of that month, which was on his 14th birthday, to the surprise of, and unexpected by every one, he arose in the prayer-meeting and said:

"I feel that I can praise God for what He has done for me; and He will do it for others if they will ask him."

And down he sat, surprised and astonished at himself; and he thinks, though mistaken, of course, also, without his own agency. His father, who was present, had not heard him utter words connectedly before for more than four years, and was almost overcome with emotion. Since then the boy has had full command of utterance, in any conversation, and speaks in public of what God has done for him. Having known him since and before he was blind, and conversed with him since he could speak, we know whereof we affirm. Truly "the tongue of the dumb shall sing, and the tongue of the stammerers shall be ready to speak plainly." Like the demoniac of old, "When the demon was cast out the dumb spake."

Spiritual Lyceum at Clinton Hall.

Dr. R. T. Hallock gave an admirable lecture before the Lyceum on Sunday afternoon last, his subject being, *Spiritualism considered as a Science.*

The Doctor defined science as being a system of superficial truth, observed facts, and necessary deduction, and in the spirit of this definition, he illustrated by various facts and sound inferences, the claims of Spiritualism to be considered as a science. The third lecture will be given by Dr. H. on Sunday afternoon next, at 3 o'clock P. M. Subject—Spiritualism considered with respect to its Difficulties and Objections, both Intrinsic and Extrinsic. At the conclusion of each lecture opportunity is given for conversational remarks on the subject embraced. The fullest investigation and criticism are invited. The friends and foes of Spiritualism are heartily welcome to participate with us in the consideration of that great theme, with all the freedom that is consistent with order.

By request, the three lectures of Dr. Hallock will be published in pamphlet form.

Herald of Light for May.

The first number of the second volume of this Monthly, edited by T. L. Harris, has just been issued from the Press. It contains articles entitled, The Children of Hymen; Glad May is Here; Human Life; The Vocal Tree; The Use of Riches; The Nuptials of Edward Grey; Merry May; The Relation of Christ to Believers; The Three Flowers; An Invitation; New Christianity; A Vernal Hymn; Closing Words; Important Announcement.

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LETTER FROM MR. PARDEE.

CLEVELAND, April 30, 1858.

EDITOR OF TELEGRAPH:

A life of mediumistic *itineracy* is estimated by very many as greatly happier to him or her upon whom rests its office. Truly, while its uses are abundant, and, if rightly accepted, not a little conducive to good and peace of self and others, save when this last is preceded by a great unrest, the herald of it, the office I am speaking of has a certain beauty peculiar to itself that woos the devotee of Truth. But in the sphere hereof none of us are electors. Powers behind the throne of the kingdom of self, invisibly touch the hidden springs of lives, and we are moved, and led, and pushed to designed ways. It must be so, it seems to me, with all who are *agents*—and *itinerants* are but such. The below-life is interfused with that of the above. Besides, a certain *destiny* settles upon all men and things; whether it be planetarily originated or not, I know not exactly. When the philosophy of astrology, and its now vexed meaning, is decidedly given us, probably an ampler significance to the principle that the higher rules the lower, will be found, and an application of it thus to the fate and futurity of individual lives. Certain presentiments of things long before their birth, a clear vision of the very colored coat and breeches they wear—such and so make us believe somewhat in predestination when the child-event is born. Not a predestination, indeed, that wraps the immortal in the fiery robes of an eternally continuous agony, but the rather that, while it may pass us through kaleidoscopic experiences, ultimates in the peace and splendor, at last, of an exalted spiritual existence. The fullness and fatness of facts of the kind I allude to, attest to the irresistible tendency of things—such tendency as is the very *instinct* thereof, and the living prophecy of fate. A strange, because not fully sensed life is working behind the exterior manifestations of ours. Is there not something in coincidence that is revelatory? And, too, the windings and lappings of the lives of us, cause sometimes the stubborn stickler for externalism to wonder as to, and speculate, if never before, upon *internal* motive powers.

The *itinerant* is necessarily an annotator. A new and fresh address, such as he or she gets, sharpens the mental, and tends to clarify and enlarge the spiritual optics. It is the wondrous combination that makes life so pregnant and notable. Were it not for the emptiness and negation, the oft-induced languidness—these resultant after earnest and persistent exertion, without which *itineracy* would be simply a *wandering*—the scatterer of truth-seed as any of these has, would find a zest and spice in life from its vast variety. But sometimes, I think, there is a longing for a quiet *stall*, that one may, like a meditative ox, chew the cud of reflection, and estimate the *whence*, the *now*, the *whither*. Happily there is such refreshment to be snatched from the full-flowing tide magnetic, of Spirit-lives; and sluggishness then, that is but weariness, drops from one like the pack from the back of him they call "Christian," when fabled deliverance of a beautiful forgiveness was his.

Three months since I left your city, directed Westward, and have during that time been used publicly on some thirty occasions in Buffalo, Columbus, and at this place. At Buffalo the cause seems to be resting somewhat, digesting the fruits of its own work. A cause, like a nation, needs its season of rest. In the past, such times were long and weary; a dead, heavy, and a continuous moral night seemed to shut humanity from the visitation of a new day. But this last comes in its time. We must expect in the great break and burst of light, casualties, and, too, in the darkness and rest at any time upon us, a vacancy otherwise well filled with a large activity. The tendency of the cause in Buffalo is strongly setting in the way of individualization. That I think is taken as the strongest, and is the prevalent, gospel there now. But then, also, it is almost everywhere. The unacquainted visitor might think that the camp-fires were burning very low, and that the sentinels were with much drowsiness upon them. Let, however, but a shot be heard and the soldiers of the Faith are all astir. Perhaps it must be a cannon-shot. No doubt there has been some desertion and recreancy; but if that has not been well, it is not *bad*. Perhaps, too, the incidentals of a decided think, talk, and act have maimed slightly the left leg of the cause; but the manipulations of the Spirits of individualization, spherulization, and harmony will make all aright again, and the king come as God's elect—a celestio-Spiritualism will stand and walk as is befitting—regally. Our cause is not bolstered; it is back-boned by the shaft of uni-

versal truth, and its skeleton and out-line frame filled in with the generous flesh and robust muscle of a varied thought-substance. Inspiration is its golden-colored and its purpled attire. Sincere lovers of the faith will greet kindly the *itinerant*, who has any useful heaven-ware, always, at Buffalo. Perhaps it would be well, however, for no brother who estimates himself an Atlas, and as bearing the burden of a ponderous mission, to approach the precincts of "the Age of Progress," but stand afar off from the portals of the same; for they keep thereabouts a sharp six-shooter of *common sense*. Unfortunately it sometimes kicks or shoots handeward, or incontinently goes off and pours a six-sider, or *moulter*, into the personal apartments corporeal of the incautious but friendly visitor.

Some nine hours railway ride bring you thence to the Forest City, comparable to which for clearness and serenity and genialness of atmosphere and general beauty over all, peculiarly such in summer time, none other place westward is. Cleveland is spiritually gifted and blessed, I think. Its mental atmosphere is bland and pure, and is so readily sensed by the psychometrist. You will not, perhaps, find a striking or abundant-accepted mediumship here; but yet one conversant with the locale will not fail to discern the presence and influence of aspiring and noble souls. No packed halls of big compass greet the *itinerant*, it is true; but an appreciative audience, open to the most advanced ideas, and sensible of the use and beauty of fire, not to say celestial thought, will listen to his say. Undoubtedly Churchianity is big with authority, likewise, and orthodox distillations are abundantly imbibed; so considerable obfuscation aboundeth in the religious realm hereabouts. Judging from the stand-point of the external, it is to be regretted that so few lecturers take Cleveland as a stopping-place, en route to the vast West; but from the *internal*, it may be seen that all that is managed. Necessity is an *attractor*, as well as an *evoluter*, and brings the demanded goods to the right market. The intrusions from an high apprehend quickly needs and uses, and so pull the string of events to the line of their desires. We are about independent enough not to know how men and things are moved and ruled.

Just distant from this city a hundred and thirty-five miles is Columbus, the capital, whose extreme ends of civilization, its legislative halls and penitentiary, open to view as you walk its ways. Look out now for a "considerable sprinkling" of bituminous dust, and forthwith resolve to refresh your linen very oft. Yet amid this stuff that insinuates blackness into your water, and the life that is intensely material around you, observe how that *clairvoyance* buds and blooms. Mediumship runs strongly that way here; and I met with two who enjoyed the happy condition of an easy exit from the body for visits of distant sight and exploration. Through the exertions of Friend Savage, the cause is finding a frequent hearing by the mouths of various speakers, and though as yet weak and small of size, it is making "a local habitation and a name" for itself. I found quite a number of advanced minds quietly pursuing the study of our "infinite unfolding." Some novel topics had been broached before them through mediums in their midst; yet, perhaps, the novelty was in the treatment thereof. Of these, *pre-existence* and *transmigration*, the Pythagorean *metempsychosis* were prominent. I am told that quite logical and forcible discourses have been delivered, privately, by Spirits purporting to be ancient ones on these subjects. Some really remarkable points have been attempted to be established with respect to the antecedents and manner of incarnation of the man Christ Jesus. All this has acted as a stimulus to spiritualistic speculation among those referred to, and a consequent largeness and liberalness of thought distinguishes not a few. Such well understand that *common sense* and *reason* such as we have, and transfigured too in the light of spiritualities, are the anchor to the ship of self on the sea of speculation.

The well known drawing medium, Mr. Geo. E. Walcott, resides here, and is used frequently to attest to, and beautify by artistic works, the faith of us. It is astonishing, the rapidity of some of his mediumistic executions. Generally Mr. W. is blindfold while used, and now and then unconscious. Not unfrequently he is entranced, when in an hour's time, as many as half a dozen likenesses or drawings will lie before him. Many of these are very fine and delicately toned pencillings—while others seem to indicate too quick and hasty a finish. Having been promised a picture of a certain intelligence ere going to Columbus, I had a beautiful test in the procurement of the same through Mr. Walcott, who knew nothing as to *whom* I expected.

Closing here on next Sunday, I feel led eastward toward Boston and Canada, where I am given to understand an open field of use lies.

With sincere wishes for the continued success of your paper, which is constantly telegraphing good things to its readers,

Fraternally thine,

L. JUDD PARDEE.

SPIRITUALISM IN PORT HURON, MICH.

PORT HURON, April 17, 1858.

MR. EDITOR:

Not having seen anything in your valuable paper in regard to the cause of Spiritualism in this section of the country, I conclude to send you the following:

I am sorry to say that the Spiritualists of this place for the past few years, have not exercised that spirit of harmony and love which is favorable to the advancement of the cause. . . . In their eagerness to rule, they have proved deleterious and injurious to the growth and prosperity of Spiritualism in this place, and the course they have taken has been the means of many, who were good and reliable mediums, losing their mediumship entirely.

But as the poet says—

"Truth crushed to earth will rise again,"

So have a portion of the Spiritualists severed the chains that bound them to this influence, and formed themselves into a more genial and harmonious circle, for the purpose of investigating and advancing all truths given us from the Spirit-world. Since they have disconnected from their would-be rulers, and sowed their seed on good soil, they have been well repaid with a bountiful harvest of manifestations, among which are rappings, table-tippings, Spirit-lights, verbal and written communications. The most remarkable are the sounds of footsteps, distinctly heard by all present, through the halls, claiming to be produced by Spirits. The mediums belonging to the circle are all new beginners, and not fully developed. They appear to improve at every sitting, and we hope it will be but a short time before we can show to the world as beautiful and convincing manifestations as ever were heard or witnessed.

I do not intend by the above remarks, in regard to the spiritualists of this place, to injure the feelings of any person or persons, but rather to bring them back to the position of true Spiritualists, to meet and converse together with that spirit of harmony and brotherly love that should exist among all Spiritualists, for the progress and advancement of Spirit-intercourse.

The people of this city, a few evenings since, had the pleasure of listening to a number of lectures, delivered by J. M. Peebles, of Battle Creek, who is a warm and earnest advocate of our spiritual philosophy. Many who had never heard a spiritual lecture remarked that they were not aware that the doctrines of Spiritualism were such as advocated by the lecturer. It was the means of removing the old orthodox scales that had so long obscured their vision, and enabled them to see more clearly and distinctly the beauty and reality of Spirit-communication.

We have been blessed here, as elsewhere, with a religious revival, or, as I term it, the last struggle of sectarianism. It has not only made converts to orthodoxy, but has caused men who heretofore have been lying dormant and inactive, to commence thinking and in arousing up their reasoning powers, they set themselves to the work of investigating calmly and candidly all important truths, and as a natural consequence, it has added to the ranks of the Spiritualists tenfold. I will write you more as the cause progresses.

Yours, etc.

B*

LECTURES IN WISCONSIN.

APPLETON CITY, Wis., April 14, 1858.

FRIEND PARTRIDGE:

I have not seen any notice in your paper of the lectures of Mrs. C. M. Stowe, a trance speaker, who has been in the field for the last year in this State and Northern Illinois. The cause of Spiritualism in the crescent city of Wisconsin, received an onward impetus on the evening of the 3d and 5th inst., by two lectures from S. Crankhite's hall was filled to overflowing by an intelligent and appreciative audience, and those who stand as pillars of our orthodox churches are just now much exercised with fear that the day is near at hand when their theory will be numbered among the things that were.

Edward Cook, the President of Lawrence University, gave it as his opinion that the women lecturers are like crowing hens, the sooner their heads are off the better; but we are happy to be able to state that, notwithstanding Prof. Cooke's great influence in this community, there was no attempt made to decapitate Mrs. Stowe. On the contrary, she was received with respectful attention, and much error was dispelled in regard to the spiritual philosophy. We hope lecturers will give us a call in their rounds, and we will try to remunerate them according to our ability. Yours for more light,

J. D. P.

THE MOVING MENTAL WORLD—THE NEWS.

THE KANSAS DECISION.—By a final vote, after a great deal of maneuvering which is not calculated to make an honest American feel very proud of his country, Congress has said, substantially, to Kansas, "Accept the Lecompton Constitution, and come in as a slave State, and we will pay you well for it; but if you don't mean to accept Lecompton, we will not only withhold from you this proffered bonus, but won't let you come into the Union at all until your population shall amount to some 93,000." It is supposed that this bribe will have the effect of totally quenching the patriotic zeal of that large majority of the residents of Kansas who have heretofore insisted upon making a Constitution for themselves; but we'll see. If the event shows that they value gold more than the principles to which they stand pledged, then Lecompton will be good enough for them; but we can scarcely believe that they can be so becrayed with the dazzle of a brilliant offer as to be led to disgrace themselves in their own estimation and in the eyes of high-minded people generally, and be betrayed into an act which could not otherwise than greatly check the now rapid tide of emigration which is filling up their state with that kind of a population which will soon enhance the value of their real estate vastly beyond the amount that Congress now proposes to pay them for accepting Lecompton.

PHILADELPHIA MUNICIPAL ELECTION.—An election for Mayor and other city officers was held in Philadelphia last week, which resulted in the choice of Alexander Henry, for Mayor, over Richard Vaux, by a majority of 4,702. Henry represented the opposition to the present policy of the National Administration, particularly in respect to Kansas. When the overwhelming Democratic majorities at former elections in Philadelphia are considered, it must be admitted that here is a great change, wrought in the public mind no doubt by recent occurrences at Washington.

In the United States Circuit Court, in Cincinnati, a case is under trial in which F. J. Dupont & Co., extensive powder manufacturers of Wilmington, claim \$10,000 damages of Benjamin Kittridge, of Cincinnati, upon the ground that the latter has been in the habit of buying empty powder kegs with the labels of Dupont & Co., which were afterward filled with an inferior article of powder, and sold as the "genuine Dupont."

NEARLY a year ago, a citizen of Springfield, Mass., offered a premium of three hundred dollars for the best series of newspaper articles, not to exceed twelve in number, on the importance of having good men at the head of all civil and corporate bodies. The Springfield Republican announces that the premium has been divied, by the Committee of Award, between the Rev. Dudley A. Tyng, of Philadelphia; Rev. William Silsbee, of Northampton; and Rev. James Freeman Clark, of Jamaica Plains. Mr. Tyng did not live to hear the award in his favor.

THE CREVASSE AT NEW ORLEANS.—The Crevasse opposite the city of New Orleans continued in full force on the 5th inst. The water was still spreading, and there were other very serious crevasses above the city, which were doing immense damage to the crops. The river, as yet, showed no signs of falling. A dispatch, dated the 6th instant, adds: The crevasse still continues, and all efforts to stop it seem to be abandoned. The town of Gretna is entirely submerged, and Algiers considerably so. It is reported there are great hopes of stopping the great crevasse twenty-five miles above here. Below this city, in the sugar country, there are several breaks.

OUTRAGE AT A WEDDING.—A serious and riotous disturbance took place a few evenings since at a wedding party at the house of Mr. David Morehouse, in Spencertown, Columbia county. A party of men, numbering some of the most prominent of the village, broke windows, smashed doors, threw stones at the house, tore down fences, etc. To such an extent did they proceed that the authorities of Chatham and Austerlitz were called upon to quell the disturbance and protect the wedding guests.

THE OVERLAND ROUTE TO CALIFORNIA.—The preliminary surveys of this route have been completed, and everything assumes a satisfactory appearance. Some of the attaches of the Company left for California on Wednesday of last week, in the steamer *Moses Taylor*. The coaches, wagons, harness, etc., are fast being put upon the ground. One of the directors of the Company leaves on the 20th for San Francisco. Parties start in a few days from each end, to get together, feed, build canals, stations, etc., etc. Contrary to the rumors that they would be ready to start on the 15th of September, the contractors have asked and obtained leave to commence in August at each end.

THE CLEVELAND PLAINDEALER SAYS: Chicago is a bustling city. It was formerly in Illinois, but now Illinois is in it. The principal products of Chicago are corner lots, statistics, wind, the Democratic press and long John Wentworth. The population of Chicago is about sixteen millions, and is rapidly increasing. The people are very unassuming and moral—they are! The real estate dealers are honorable men, like Brutus, and wouldn't tell a lie for anything. Chicago is not in the temperate zone, the people not being in that way.

HUDSON RIVER RAILROAD.—The new time table which goes into effect this week, provides for fifteen trains over the road each way daily, besides a Sunday night milk train, by which persons who desire it, can reach the city. An accommodation night train, a new feature, will leave this city regularly at 10 o'clock, p. m., arriving at Albany at 5 1/2 a. m., and a similar train will leave Albany at 9 1/2 p. m., and reach 31st-street at 6 3/4 a. m.

A MYSTERY CLEARED UP.—A man named Henry Jampert was arrested at Chicago, on the 5th inst., for the murder of the women whose remains were found in a barrel at the Hudson River Railroad depot in New York, some time since. He says that she hung herself in his room, but confesses that cut up and shipped the body, not knowing how else to dispose of it.

LATER FROM MEXICO.—Advices have been received at New Orleans from Tampico, up to the 26th ult. Gen. Garza was still firing on the city, causing much destruction to life and property. He also continued to detain all vessels passing the fort, and had fired on the American brig *N. Stetson*; but on the arrival of the United States steamer *Fulton*, the Stetson was allowed to proceed, as was also the schooner *Virginia Antoinette*, which had been detained 35 days.

On the morning of April 22, a huge bear came into the door yard of Seth Sterling, of Warren, Vt., and then passed back into the barn yard and took a sheep from the shed, and went off to the mountain. Those who saw him said he was the largest bear that had been seen on the mountain.

The adjourned second meeting of the creditors of Lawrence, Stone & Co., was held in Boston, on Tuesday of last week. The whole amount of claims thus far presented is \$2,500,000.

RESTITUTION.—Under this head the *Independent*, of last week, gives the following incidents from a correspondent. We would be glad to see the fruits of the pending revival more frequently presenting themselves in forms similar to those here exemplified:

"A number of cases of restitution have come under my notice. A fine looking young man called on me and stated that he felt his need of religion, but there was a matter in the way about which he felt great uneasiness. Some years ago he had robbed his employer of a sum of money, and no one had ever known it but himself and God. Now when he thought of changing his course of life, that matter came up before him with great darkness about it, and he did not know what to do. I told him the road was plain; he must 'pay up,'—that sins committed before God, and known only to him and the sinner, required no public confession, but that he must pay up and square the books. He sprang up and said 'I will.' I saw him a few days afterward, happy in the love of his Saviour."

"You would be astonished to hear how many of these cases are constantly coming under my notice. Secret dishonesty keeps more men from coming out good Christians than almost any other sin."

"A lady called on me on a Monday morning not long ago, and said she was much concerned about her soul, but she had a difficulty in the way of her coming to the Saviour. She had in a fit of jealousy grossly slandered a neighbor, and she wished to know if she could obtain case of mind without regard to this matter. She was promptly informed that she must 'bring forth fruits meet for repentance' by going to the injured party and making restitution. It was a hard road to travel, but she went and made the proper reparation to the injured party, and then found rest to her soul."

FOUR GOVERNORS.—Minnesota has four Governors just now—namely, Alexander Ramsey, elected last fall by her voters; Henry H. Sibley, counted in by the State Canvassers; Samuel Medary, Territorial Governor; and S. L. Chase, Territorial Secretary, who figures, in Medary's absence, as acting Governor, and in that capacity approves bills which have passed the State Legislature.

A FEW evenings since, one of the Baptist meeting-houses in Cincinnati was crowded to hear a Cherokee Indian, named Mondicier, who related his religious experience, and told of the saving power of the Gospel of Christ among the people of his nation, three hundred and fifty of whom had been converted and baptized since January.

AN EXCITED MOB.—A mob in Peoria, Ill., has made a descent upon the houses of ill-fame in that city, expelled the inmates, set the costly furniture in the street, burned it to ashes, and sacked the houses. Some ten or eleven houses were visited in turn, and property to the value of \$7,000 was destroyed. Most of the expelled parties have fled to Chicago.

CAPT. IVES, of Lauderdale county, Miss., has recently fallen heir to a fortune of \$2,000,000 by the death of an English relative. He was an old sailor; and, it is added, as a piece of serviceable information to marrying young men, that he has only two children—both charming daughters.

At the Rhode Island Baptist State Convention in Providence, on Tuesday, May 4, it was reported that there have been, as nearly as could be estimated, upward of 2,100 conversions in connection with the different Baptist churches throughout the State.

PROF. JAMES HALL, the geologist, has been awarded the Wollaston medal by the Royal Geological Society; the first instance of the award of that honor to an American. Since 1856 this medal has been struck in Palladium, in commemoration of the discovery of that metal by Dr. Wollaston.

The North River steamers are doing a good freighting business just now. The Albany *Argus* says the receipts of the *New World*, on Saturday's trip to Albany, were \$2,200.

The whole number of professed conversions in New Bedford, since the commencement of the revival in that city, is stated to be from 1000 to 1,200.

The Davenport, Iowa, *News* says that emigration up the Missouri river this season, is unprecedented. Emigrants are pouring into the territories at the rate of 3,000 a day.

The late frost has seriously affected the peach and strawberry blossoms throughout a large portion of New Jersey.

PENNSYLVANIA EDITORS.—The editors of Pennsylvania have organized an Editorial Association. A meeting, held in Philadelphia last week, wound up with a festival, at which speeches were made, and the craft duly honored.

MONUMENT TO COL. BENTON.—A Committee of citizens of St. Louis has been charged with the duty of providing for the erection of a monument to Col. Benton in that city.

EXECUTION OF STOVALL.—The execution of George W. Stovall, formerly of Virginia-street, N. O., and once a Baptist minister, for the murder of Mary Ray Durand, with whom he was living at the time, took place at New Orleans, on Friday the 17th ult.

RE-ENFORCEMENT FOR THE UTAH EXPEDITION.—The forces now concentrated at Fort Leavenworth, for the re-enforcement of the Utah Expedition, number a total of seventy-six companies, of all arms, comprising six thousand men.

In the year 1856, no fewer than 2,400,000 letters were sent to the Dead Letter Office in London. Of these upwards of a million and a half were returned to the writers; 435,000 were destroyed; 185,000 were returned unopened to foreign countries; and 189,000 were returned to corrected addresses. No less than 670,000 pounds in money-checks and jewelry were contained in these misdirected letters. A quarter of a million sterling still remains in the Dead Letter Office.

SERFDOM IN RUSSIA.—A report lately presented to the Emperor Alexander contains the following statistical returns relative to landed property and serfs in Russia: The number of families who are landowners amount to 127,000. Out of these 2,000 own from 500 to 1,000; 18,000 from 100 to 500; 30,000 from 21 to 100, and 75,000 have less than 21 serfs. The total number of present serfs of the nobility amounts to 11,750,000, and those of the crown to 9,000,000. There are, therefore 20,750,000 persons anxiously waiting for an improvement in their condition.

THEODORE PARKER'S LAST HERESY.—Rev. Theodore Parker, of Boston, has lately signified to his congregation that a reduction of his salary would not be disagreeable to him. Last year the amount raised was from \$1,600 to \$2,500. At a meeting of his society it was unanimously voted that there should be no diminution of the yearly stipend of their minister, and that his usual summer vacation should be extended one month. We have not heard that Mr. Parker's heresy on this salary question has proved contagious among his clerical brethren.

INTERESTING MISCELLANY.

ARE MIRACLES IMPOSSIBLE?

THE Hon. Edward Everett, in his late eloquent agricultural address delivered at Buffalo, thus alludes to Hume's celebrated argument against the miracles recorded in the Scriptures:

A celebrated skeptical philosopher of the last century—the historian Hume—thought to demolish the credibility of the Christian Revelation, by the concise argument, "It is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false." The last part of the proposition, especially in a free country, on the eve of a popular election, is unhappily too well founded; but in what bookworm's dusty cell, tapestried with the cobwebs of ages, where the light of real life and nature never forced its way; in what pedant's school, where deaf ears listen to dumb lips, and blind followers are led by blind guides—did he learn that it is contrary to experience that a miracle should be true? Most certainly he never learned it from sower or reaper—from dumb animal or rational man connected with husbandry—poor Red Jacket off here in Buffalo Creek, if he could have comprehended the terms of the proposition, would have treated it with scorn. Contrary to experience that phenomena should exist which we cannot trace to cause perceptible to human sense, or conceivable by human thought? It would be much nearer the truth to say that within the husbandman's experience there are no phenomena which can be rationally traced to anything but the instant energy of creative power.

Did this philosopher ever contemplate the landscape at the close of the year, when seeds and grapes, and fruits have ripened, and stalks have withered and leaves have fallen, and winter has forced her icy curb even into the roaring jaws of Niagara, and sheathed half a continent with her glittering shroud, and all this teeming vegetation and organized life are locked in cold and marble obstruction; and after week upon week and month upon month have swept with sleet, and chilly rain, and howling storm, over the earth, and riveted their bolts upon the doors of nature's sepulchre; when the sun at length begins to wheel in higher circles through the sky, and softer winds breathe over melting snows—did he ever behold the long hidden earth at length appear, and soon the timid grass peep forth, and anon the autumnal wheat begin to paint the field, and velvet leaflets to burst from purple buds, throughout the reviving forests, and then the mellow soil to open its fruitful bosom to every grain and seed dropped from the planter's hand, buried but to spring up again, clothed with a new mysterious being; and then as more fervid suns inflame the air, and softer showers distill the clouds, and gentler dews setting their pearls on twig and tendril, did he ever watch the ripening grain and fruit, pendant from stalk and vine, and tree; the meadow, the field, the pasture, and grove, each after its kind, arrayed in myriad tinted garments, instinct with circulating life; seven millions of counted leaves on a single tree, each of which is a system whose exquisite complication puts to shame the shrewdest cunning of the human hand; every planted seed and grain which had been loaned to the earth compounding its pious usury thirty, sixty, a hundred fold—all harmoniously adapted to the sustenance of living nature—the bread of a hungry world; here a cornfield, whose yellow blades are nodding with the food of man; there an unplanted wilderness—the great Father's farm,—where he "who hears the ravens cry," has cultivated with his own hand his meritorious crop of berries, and nuts, and acorns, and seeds for the humbler families of animated nature—the solemn elephant, the browsing deer, the wild pigeon, whose fluttering caravan darkens the sky; the merry squirrel, who bounds from branch to branch, in the joy of his life; has he seen all this,—does he see it every year and month and day,—does he live, and move, and breathe, and think, in this atmosphere of wonder—himself the greatest wonder of all, whose smallest fibre and faintest pulsation is as much a mystery as the blazing glories of Orion's belt—and does he still maintain that a miracle is contrary to experience? If he has, and if he does, then let him go, in the name of Heaven, and say it is contrary to experience, that the August Power which turns the clouds of the earth into the daily bread of a thousand million souls, could feed five thousand in the wilderness!

THE HARP.

Of all the musical instruments that have touched the ear and the heart of mankind since Mercury gave his shell to Apollo, the harp stands foremost. Exquisitely beautiful as is the spirit of its chords, when struck by the hand of a master, the glory of its renown lies in associations and memories, tender and sacred, connecting it with the earliest history of our race, and with the most romantic and poetic ages of the past. When the oppressors of Israel asked for a song from the dark eyed daughters of their captives, as they sat weeping by the waters of Babylon, they pointed to their harps, "hung upon the willows," and their soul refused a song of joy. The national instrument might wait a psalm of sorrow to lighten the weariness of captivity, and to recall memories of home, but it had no jubilant strain to gladden the heart of a conqueror, while the "chosen people" sat in bondage.

But there were exultant strains in the harp when David touched its strings and danced before the ark: or when the feet of Miriam moved obedient to its harmonies. The harp, too, was exultant in the hands of the Northern Skald, as he celebrated the triumphs of his Jarl, or sounded the praise and majesty of his gods in the halls of Odin, or on the mountain tops consecrated to Ebor. There the white-haired and white-robed bard sang to the music of the harp the history of heroes and races, the glory of religion and the splendors of the immortal state. The wondering Romans, approaching the shores of Britain, thus beheld the priests and poets of a religion anterior to Christ, piling sacrificial fires, and invoking the aid of their deities against the invading Caesar.

In all Northern Europe the harp sounded in banquet hall and camp, at the Druid's altar, and at the head of the embattled host. The harper was historian, eulogist, priest, and seer.

Kings were harpists of old. The Psalmist-monarch uttered his rejoicing and sorrow to the music of the harp. The great Alfred, of Britain, found in his harp a ready key to the camp and tent of the conquerer of his country, and while he charmed the ear of the Dane as he quaffed his mead, he also epiied the weakness of the foe, who ere another dawn, felt the fair hand of the royal harper victoriously grasping the battle-axe and the sword. And the great conqueror Brian Borohme, a king by might and by right—not heavier were his death-dealing blows on the "Field of the Green Banner," Clontarf, than were his flange-light and wizard when he touched that harp which Ireland still treasures among her relics, and which Boches claims to have touched to please the ear of a Saxon King. And who has not fancied hearing, in some reverie of the soul over the fall and sorrow of nations, the strains of that mighty harp, viewless, but living and immortal—

The harp that hung in Tara's halls.

Rude or perfected, in all nations the harp has had a home and a welcome. The Hebrew, the Scandinavian, the Cimbric, and the Celt,

have held it hallowed. Saints, pilgrims, and heroes have been soled by it, and we are taught that, ascending to higher glories, the angels of God strike celestial melodies from its strings. It is not strange, then, with such a history upon earth, and such a prophecy and faith attached to its future, that the harp is become a chosen and universal, as it is a sacred instrument amongst men.

ILLUMINATING POWER OF GAS COALS.

INTERESTING TESTS.

The following tests, made impartially and with good apparatus, furnish much interesting information; for at this time not only all the large cities, but almost every town in the United States, containing ten thousand inhabitants, including many lesser towns, are lighted with illuminating gas manufactured from coal. The consumption of coal, therefore, in the supply of this one branch of manufacture, which is daily exhausted and daily renewed, in quantities of cubic feet numbered by millions, requiring, in the process, amounts of coal numbered by thousands of tons, is a subject akin to the larger interests of the country, and one which very naturally elicits the nicest calculations.

March 26, 1855.—Tested five pounds of Pittsburgh coal, which gave 18 cubic feet of gas of good illuminating power.

May 2, 1855.—Tested five pounds of Picton coals procured from city gas works, at request of —, which gave 16 cubic feet of gas; coke quite inferior.

Five pounds of English Cannel coals, which gave 20 feet of brilliant illuminating quality.

May 15, 1855.—Five pounds of coals from Hollidaysburg, Pa., obtaining 20 cubic feet of gas of good illuminating power, and a large bulk of coke.

Five pounds of Pennsylvania Cannel coal, which gave 19 feet of gas of good illuminating power; coke almost worthless.

June 5, 1855.—Five pounds of Clover Hill coals, mean of three trials gave 16 feet; coke medium quality.

June 11.—Five pounds Fairmount coal gave 16 feet gas; coke of fair quality.

Five pounds Allegheny coals gave 18 feet of gas, illuminating power medium, with a large amount of inferior coke.

Five pounds of coal from Chatham County, North Carolina, gave 20.4 cubic feet of gas of good illuminating power; coke appears of good quality. (125 pounds of these coals were tested by J. K. Birch, of Brooklyn; result 412 cubic feet of gas.)

June 25.—Five pounds of Pittsburgh coals gave 19.2 feet of gas of good illumination.

August 3, 1855.—Five pounds of coals from Cape Breton gave 20 feet of good illuminating gas; coke medium.

Sept. 17, 1855.—Five pounds of Farrandville coals gave 17 feet, with an inferior coke.

Sept. 17, 1855.—Five pounds of Newcastle Canal coals gave 20 feet of gas.

April 1, 1856.—Five pounds of Virginia coals 18.5 feet of gas of fair quality; coke very like Allegheny.

April 1, 1856.—Five pounds of New Creek coals gave 19 feet of gas of low illuminating power.

April 1, 1856.—Five pounds of coal from Broad Top Mountain sent by —, gave 22 feet of gas of fair illuminating power; coke appears good.

Feb. 20, 1857.—Five pounds of Pennsylvania Cannel coals, and got 18 feet of good illuminating gas; coke very poor.

Feb. 21, 1857.—Five pounds from line of Williamsport and Elmira Railroad, Lycoming County, Pa., which gave 16.4 cubic feet of gas of tolerably fair illuminating power.—*Philadelphia Railroad Register.*

THE PRACTICAL MAN.

The following, which we clip from "Life Illustrated," is so good and true that we wish to commend it to everybody, and especially to those who write, speak, or otherwise attempt to instruct mankind. Let them utter their best thought without circumspection.

The practical man is the one, of all others, who knows just what to say and do, and who says and does it. He always comes to the point, regardless of rules or forms. He sees just how to suit the word to the action, and the action to the word; and the right word and the right action come and produce their effect.

While others hesitate he strikes; and the work is done before they have decided how they would do it. He is always doing, but does only what needs to be done: he is always learning, but learns only what he can use. His world is real, and not a soft bed for ease or dreaming.

If he makes speeches he tells people what they ought to know; if he books, he fills them with useful facts or practical truths; if he be a worker, he makes things for service and not for show.

His is no machine, but a live man with perception and force peculiarly his own; and he has an inherent energy of character which brings everything around to his way.

He is never at a loss, but everywhere takes his place, and so well does he act his part that all men acknowledge that he was made for it.

He has that clear perception, and that prompt, steady, and determined purpose which produce efficient action.

His will can not be balked; for he has only to see that a thing must be done, and his only concern then is, how; it never occurs to him that he can fail.

His ends are real, and the means he uses precisely adapted to promote them; so that he certainly secures and actually enjoys the object for which he labors. He takes hold of life with a firm grasp, and wrests from it the good which he finds in it. He does not whine because he is not better off, but sets about making himself so. He does not envy those who are higher, but climbs above them if his place is there.

It is his ambition to accomplish a positive and proper result, and not to make a show; so that pretension is his especial dislike. He thinks more of the thing done than of the thing known; more of the power than of the name to do. He talks because he has something to say, and not for the sake of talking and lives for a purpose, and not because he does not happen to die. He is no football of men or circumstances, but himself plays with vigor and wins the game of life.

He consults utility in all things. Money to use, a house to live in, land to till, clothes to wear, victuals to eat, a horse and wagon for riding and for carrying things—nothing for the mere sake of having it, or of letting other people know that he has it.

He will do the proper thing if it be agreeable, or if it be not. He judges men by the force and quality of their character, and not by their appearance. If a man does this or that which he says he can, let him do it; but he has no sympathy with dreamers.

Efficient doing, he thinks, is the chief end of man; and all knowledge which does not lead to this he deems worthless. He regards the world as a great workshop, and those who accomplish nothing for the general good as drones unworthy any toleration.

Let them work, and thus earn the right to live.

THE ORIGIN OF THE BUSINESS MEN'S PRAYER MEETING IN NEW YORK.—As this prayer meeting constitutes one of the peculiar features of the present revival, it is well to keep on record the way in which, under Providence, it was originated. As the increase of trade in New York had driven most of the churches away from the lower and business portion of the city, the Dutch Church, a corporation having great wealth, felt constrained to preserve one of their old churches down town, and to keep it supplied as a place of worship for strangers, and as a seat of missions among a large population not supplied with religious privileges. Having opened their house for this purpose, they employed Mr. Lamphier to visit the poor and the sick, and the hotels, and explore the field to induce the people to attend church. This Missionary, says the account which we have seen, while walking down town one day, conceived the thought that an hour of prayer could be profitably employed by the business men, confining no one to the whole hour, coming in and going out when convenient, and singing, praying and speaking as the Spirit should move. He mentioned the idea to one or two persons, but no one thought much of it; yet he resolved to carry out the idea. The appointed time came; three persons met in a little room on the third floor, in the rear of the church, and prayer was there held. Mr. Lamphier presided, and one clergyman was present. The next meeting was composed of six persons, the next of twenty persons. The fourth meeting was held in the middle room; and from that time the meeting has become an institution in New York. Not far from twenty are now held. All these are crowded. The number of new meetings opened do not diminish those already established, but seem rather to call out new numbers to attend, and at no time has the interest been greater than to day.—*Boston Recorder.*

INVENTION.—The dates of the following inventions may be of service to some of our readers as a matter of reference.

Glass windows were first used in	1180
Chimneys in houses,	1236
Lead pipes for conveying water,	1252
Tallow candles for lights,	1290
Spectacles invented by an Italian,	1289
Paper first made from linen,	1302
Woolen cloth first made in England,	1331
Art of painting in oil colours,	1410
Printing invented,	1440
Watches made in Germany,	1477
Variations first noticed of compass,	1540
Pins first used in England,	1540
Circulation of human blood first discovered by Harvey,	1619
Newspapers first printed,	1630
First steam engine invented,	1649
First fire engine invented,	1649
First cotton planted in the United States,	1759
Steam engine improved by Watt,	1767
Steam cotton mill erected,	1783
Stereotype printing invented in Scotland,	1785
Animal magnetism discovered by Mesmer,	1788
Sabbath School established in Yorkshire, England,	1789
Electro-Magnetic telegraph invented by Morse in,	1832

There is a town out in Texas, in which it is said there is but one grave, upon the slate of which is written the following epitaph:

"Underneath this turf doth lie,
Back to back, my wife and I.
Generous stranger, spare the tear,
For, could she speak, I cannot hear—
Happier far than when in life—
Free from noise and free from strife:
When the last trump the air shall fill,
If she gets up, I'll just lie still!"

PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy Hall.

Mr. A. J. Davis will lecture at Dodworth's Academy next Sunday, morning and evening.

Dr. Hallock at Clinton Hall.

Dr. R. T. Hallock will again lecture at Clinton Hall, Astor Place, next Sunday, at 3 o'clock P. M., in continuation of the subject of his previous discourses.

Mrs. Cora L. V. Hatch.

Mrs. Hatch speaks in Clinton Hall, Astor Place, on Wednesday and Friday evenings of this week, and at Dodworth's Academy next Sunday at 3 1/2 P. M., which will be her last discourse in this city the present season. She will spend one week in Philadelphia, commencing on the 24th inst., and will be in Boston Sunday June 6, 13, 20; thence to Portland and Montreal; after which she will spend a few weeks at Niagara and Saratoga.

CHARLES PARTRIDGE will lecture in Clinton Hall, corner of Clinton and Atlantic streets, Brooklyn, next Sunday afternoon at 3 o'clock, and in the evening at 7 1/2 o'clock. Subject: A Review of a Sermon preached against Spiritualism by Rev. H. P. Peabody, and published in the *Christian Inquirer* under date of 24th April.

S. B. BRITTON will lecture in Palmer, Mass., on Sunday morning and afternoon, 16th inst., and in Belchertown on the evening of the same day; also in Brimfield Mass., Monday, Tuesday and Wednesday evenings, 17—19; also at Sutton on Friday evening, 20th inst.

Mr. Munson's New Library and Spirit Rooms.

Our friend, S. T. Munson, of 5 Great Jones-street, as will be seen by his advertisement elsewhere, is about opening another room in connection with the one which he at present occupies as a book-store, for the purposes of a Library and reading-room, and also for the exhibition, at certain hours of the day, of the various phases of mediumship and Spirit-communications sought by the numerous investigators resident in the city, and also by those who are in the habit of visiting the city from the country. Mr. Munson's location is a central one, and we have no doubt it will become a favorite place of resort to Spiritualists.

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Porto Rico	27 31	Do. do. 119 ft.	40 00
Cuba Muscovado	23 31	Do. do. 120 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 121 ft.	40 00
Card, etc., sweet	21 31	Do. do. 122 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 123 ft.	40 00
Porto Rico	27 31	Do. do. 124 ft.	40 00
Cuba Muscovado	23 31	Do. do. 125 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 126 ft.	40 00
Card, etc., sweet	21 31	Do. do. 127 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 128 ft.	40 00
Porto Rico	27 31	Do. do. 129 ft.	40 00
Cuba Muscovado	23 31	Do. do. 130 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 131 ft.	40 00
Card, etc., sweet	21 31	Do. do. 132 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 133 ft.	40 00
Porto Rico	27 31	Do. do. 134 ft.	40 00
Cuba Muscovado	23 31	Do. do. 135 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 136 ft.	40 00
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Nails—Dutry, 24 lb. ct. ad val.			
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Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 143 ft.	40 00
Porto Rico	27 31	Do. do. 144 ft.	40 00
Cuba Muscovado	23 31	Do. do. 145 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 146 ft.	40 00
Card, etc., sweet	21 31	Do. do. 147 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 148 ft.	40 00
Porto Rico	27 31	Do. do. 149 ft.	40 00
Cuba Muscovado	23 31	Do. do. 150 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 151 ft.	40 00
Card, etc., sweet	21 31	Do. do. 152 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 153 ft.	40 00
Porto Rico	27 31	Do. do. 154 ft.	40 00
Cuba Muscovado	23 31	Do. do. 155 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 156 ft.	40 00
Card, etc., sweet	21 31	Do. do. 157 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 158 ft.	40 00
Porto Rico	27 31	Do. do. 159 ft.	40 00
Cuba Muscovado	23 31	Do. do. 160 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 161 ft.	40 00
Card, etc., sweet	21 31	Do. do. 162 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 163 ft.	40 00
Porto Rico	27 31	Do. do. 164 ft.	40 00
Cuba Muscovado	23 31	Do. do. 165 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 166 ft.	40 00
Card, etc., sweet	21 31	Do. do. 167 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 168 ft.	40 00
Porto Rico	27 31	Do. do. 169 ft.	40 00
Cuba Muscovado	23 31	Do. do. 170 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 171 ft.	40 00
Card, etc., sweet	21 31	Do. do. 172 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 173 ft.	40 00
Porto Rico	27 31	Do. do. 174 ft.	40 00
Cuba Muscovado	23 31	Do. do. 175 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 176 ft.	40 00
Card, etc., sweet	21 31	Do. do. 177 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 178 ft.	40 00
Porto Rico	27 31	Do. do. 179 ft.	40 00
Cuba Muscovado	23 31	Do. do. 180 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 181 ft.	40 00
Card, etc., sweet	21 31	Do. do. 182 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 183 ft.	40 00
Porto Rico	27 31	Do. do. 184 ft.	40 00
Cuba Muscovado	23 31	Do. do. 185 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 186 ft.	40 00
Card, etc., sweet	21 31	Do. do. 187 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 188 ft.	40 00
Porto Rico	27 31	Do. do. 189 ft.	40 00
Cuba Muscovado	23 31	Do. do. 190 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 191 ft.	40 00
Card, etc., sweet	21 31	Do. do. 192 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 193 ft.	40 00
Porto Rico	27 31	Do. do. 194 ft.	40 00
Cuba Muscovado	23 31	Do. do. 195 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 196 ft.	40 00
Card, etc., sweet	21 31	Do. do. 197 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 198 ft.	40 00
Porto Rico	27 31	Do. do. 199 ft.	40 00
Cuba Muscovado	23 31	Do. do. 200 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 201 ft.	40 00
Card, etc., sweet	21 31	Do. do. 202 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 203 ft.	40 00
Porto Rico	27 31	Do. do. 204 ft.	40 00
Cuba Muscovado	23 31	Do. do. 205 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 206 ft.	40 00
Card, etc., sweet	21 31	Do. do. 207 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 208 ft.	40 00
Porto Rico	27 31	Do. do. 209 ft.	40 00
Cuba Muscovado	23 31	Do. do. 210 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 211 ft.	40 00
Card, etc., sweet	21 31	Do. do. 212 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 213 ft.	40 00
Porto Rico	27 31	Do. do. 214 ft.	40 00
Cuba Muscovado	23 31	Do. do. 215 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 216 ft.	40 00
Card, etc., sweet	21 31	Do. do. 217 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 218 ft.	40 00
Porto Rico	27 31	Do. do. 219 ft.	40 00
Cuba Muscovado	23 31	Do. do. 220 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 221 ft.	40 00
Card, etc., sweet	21 31	Do. do. 222 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
New Orleans, 1 lb.	37 35	Do. do. 223 ft.	40 00
Porto Rico	27 31	Do. do. 224 ft.	40 00
Cuba Muscovado	23 31	Do. do. 225 ft.	40 00
Trinidad, Cuba	23 31	Do. do. 226 ft.	40 00
Card, etc., sweet	21 31	Do. do. 227 ft.	40 00
Nails—Dutry, 24 lb. ct. ad val.			
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